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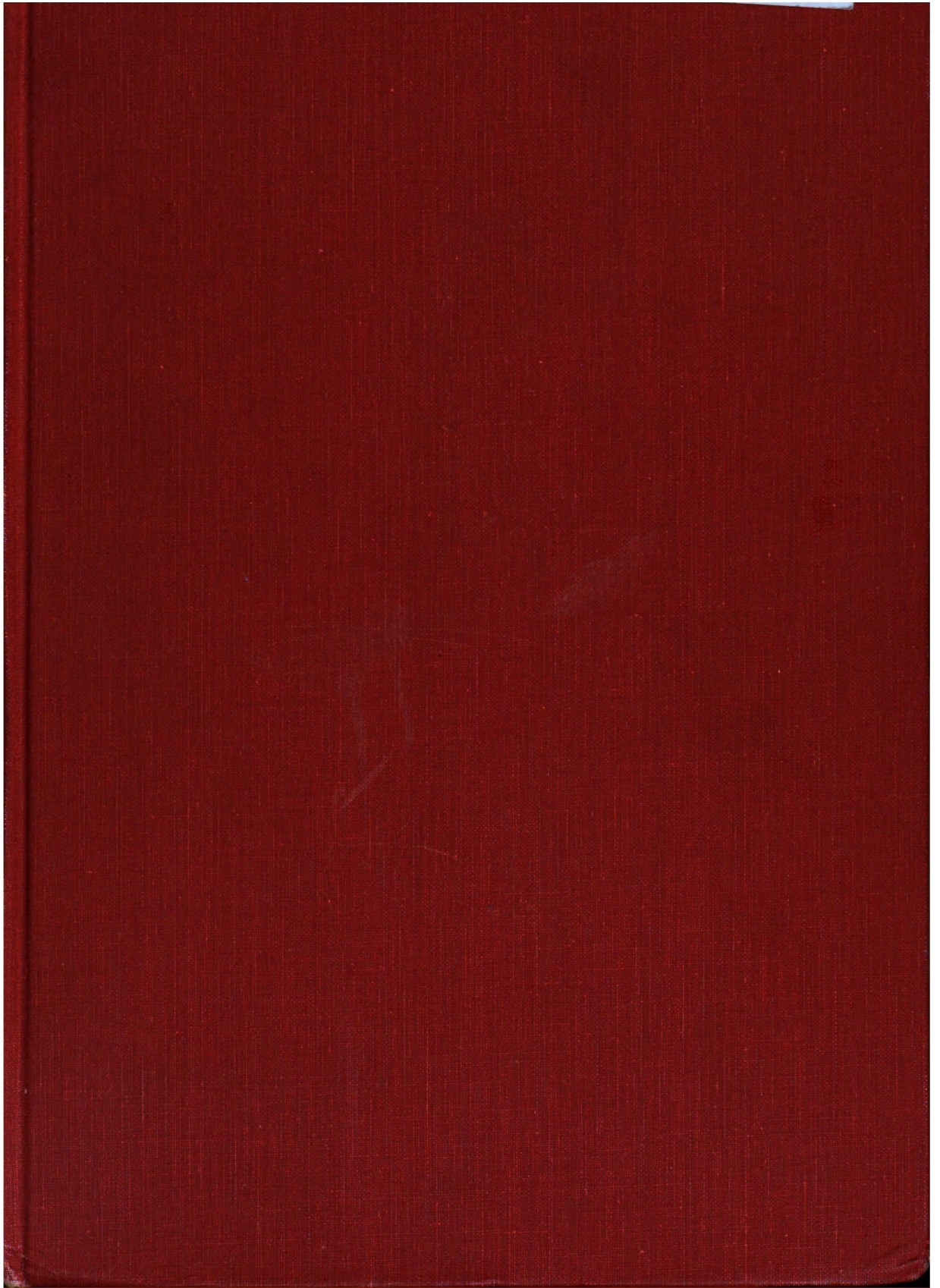


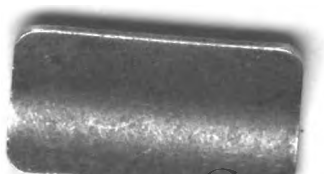
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SAINT MICHAEL THE ARCHANGEL:

THREE ENCOMIUMS

BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA,
SEVERUS, PATRIARCH OF ANTIOCH, AND
EUSTATHIUS, BISHOP OF TRAKE

THE COPTIC TEXTS WITH EXTRACTS FROM
ARABIC AND ETHIOPIC VERSIONS, EDITED, WITH A TRANSLATION BY

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PREFACE.

IN the summer of the year 1892 I had the pleasure of showing to the Marquess of Bute, at the British Museum, a bilingual Coptic and Arabic manuscript containing three unpublished Encomiums upon Saint Michael the Archangel by Abba Theodosius, Archbishop of Alexandria, Severus of Antioch, and Eustathius, Bishop of Trake, respectively; this manuscript is the property of Lord Zouche, who was so kind as to allow me to take a complete copy of it so far back as 1885. Lord Bute enquired concerning the contents of the Encomiums, and regretted that these interesting documents were not accessible to the students of the early history and literature of Egyptian Christianity, and subsequently he undertook to defray the expenses connected with the printing of the same.

To Lord Bute we already owe a work on the Coptic Liturgy,* and it is to his help that those who occupy themselves with the Christian literature of Egypt owe the appearance of this contribution to printed Coptic texts.

There is no reason for doubting that the three Encomiums were written about the beginning of the

* *The Coptic Morning Service for the Lord's Day*, translated into English by John, Marquess of Bute, K. T., with the original Coptic of those parts said aloud, London, 1882.

VIIth century of our era, and in them we see some of the earliest specimens of this class of Coptic literature in existence. The most ardent lover of Coptic literature must confess that the lives of Coptic saints and the Encomiums upon them are generally too full of miracles and somewhat monotonous exhortations to the listener and reader, but the Encomiums now published for the first time are interesting exceptions to the rule, for they contain narratives which are full of importance, not only for the philologist and antiquary, but also for the student of comparative folk-lore and demonology. To the Coptic texts are appended the complete narrative portions of the Arabic translation of the Encomiums, and the Ethiopic version of the Encomium upon Saint Michael by Severus of Antioch, edited from a venerable manuscript of the XVth century in the British Museum.

The Encomium by Eustathius, Bishop of Trake, is of special interest, for it supplies details concerning the making of an εἰκών of Saint Michael, and contains an extract from the Coptic version of *Physiologus*, which we now know existed. To my friend Prof. I. Guidi of Rome I am indebted for valuable assistance in reading the proof sheets of the Arabic portion of the work.

May 15. 1894.

E. A. WALLIS BUDGE.

INTRODUCTION.

The manuscript from which the Coptic texts printed in this volume are taken is the property of Lord Zouche, and was brought from Cairo by Curzon, the famous author of *Visits to Monasteries in the Levant*, London, 1849, some fifty years ago. It consists of 187 leaves of thick brownish-white paper, which now measure $11\frac{5}{8}$ in. by $9\frac{5}{8}$; the edges have been trimmed and gilded, and the book is bound in modern binding. On the inside of the front cover is written: —

“History of the wonders produced by the cabalistic use of the name of the Archangel Michael. A very early, and very fine Coptic Manuscript, with the Arabic translation on the margin. It came from Cairo, and is the finest Coptic manuscript on Paper I have seen.”

Whether this is Mr. Curzon's handwriting I am unable to say.

Each page is occupied by one column of 21 lines of Coptic text, and to the right is a narrower column of Arabic which forms a version of the Coptic text; the paragraphs are short, and each begins with a capital letter. Nearly every page of the manuscript is bespattered with grease which fell from the candles, by the

(b)

light of which it was read in church on the twelfth day of the month Athôr. The quires are twenty-three in number, and are signed with letters on the top corners of the pages; twenty-one quires consist each of eight leaves, one of ten, and one of eleven. The page opposite to the first leaf inscribed with text is ornamented with a cross painted in gold, over which an intricate lace pattern in blue is traced, and bears upon it traces of inscriptions in red ink. The book is complete with the exception of a few lines of the title of the first Encomium therein, and a few lines at the end of the third or last Encomium; the titles of the Encomiums are written in red and black, and on fol. 88a are some designs in gold and blue somewhat similar to those reproduced from the Xth century Coptic MS. (Borgia Collection, No. 108) by M. Hyvernât in his splendid *Album de Paléographie Copte*, Paris, 1888, pl. 13. The manuscript, when finished, was carefully read by some one who made a number of alterations and corrections in the text (see foll. 14a, 31b, 43a, 48a, 50b, 51b, 59a, 149b &c.), who occasionally added variant readings (see fol. 69b), and who added in the margins words which the scribe had omitted.

Bound up with the manuscript, at the end, is a leaf which belongs to another book which seems to have been written about the same period, and by the same scribe.

The colophon reads: —

ḤΕΝ ΦΡΑΝ Ḥ ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ÈΘ
 ΟΥΑΒ †ΤΡΙΑΣ ÈΘ ΟΥΑΒ ΟΥΟΖ Ḥ ΔΟΜΟΟΥΣΙΟC ΕCΧΗ
 ḤΕΝ ΟΥΜΕΘΝΟΥ† Ḥ ΟΥΩΤ ΦΑΙ ΓΑΡ ΠΕ ΠΕΝ ΝΟΥ†

ΒΕΝ ΟΥΜΕΘΜΗ ΛΑΝΟΝ ΗΑ ΝΙΧΡΗΣΤΙΑΝΟΣ ΤΕΝΟΥΩΩΤ
 ΜΜΟΣ ΤΕΝΤΩΟΥ ΝΑΣ.

Αρῶπι ἴξε παι ῶε ἵ ερ φμεγὶ εῶ νανε ς
 ἵτε παι ἀριον ἵ χωμ ἐβολζιτεν πιογρσαζνι νεμ
 τπρονιὰ ἵ πενωτ ἐτ ταινογτ πι πατριαρχης
 εῶ ογав авва ιωαννης πηρεφερζεμι ἵ νενψγχι
 πι μα ἵ εσωου ετ ενζοτ φη ἕταρ ερ ογωινι βεν
 νι εκκλησιὰ ἵτε νιορθοδοζος ζιτεν νερσβωογὶ ἵ
 πῆατικον εῶ βεβι ἐβολβεν ρωρ πῶς ταχρορ ζιχεν
 περ ῶρονος ἵ ζαν μηω ἵ ρομπι βεν ζαν чоу
 ἵ ζιρηνικον τεραιτεν ἵ εἵπωα ἵ περσμογ.

Ἐβολζιτεν ογρζιμι ἵ μακαριὰ ἵ μαι χρ̄ς ἵ
 μαι ἀγαπη ἵ μαι προσφορὰ ἵ μαι ωεμμο ἵ μαι
 π εῶ νανερ νιβεν ασθамιορ ἐβολβεν περxin hici
 ἵ μηι εγ ερ φμεγὶ νας εῶβε πογχαι ἵ τεσ ψγχι
 ΗΑ Τ ΧΙΧ ἵ ογρζιμι ογ μαι νογτ εγμογτ ε πεс-
 ρан χε μελοχ ογορ αστηιρ ἵ τὰγια ἵ [ε]κκλησιὰ
 ἵτε παρχηαγγελος εῶ ογав мнханл ρас εл Ηαλιχ
 са ρηс ἵ βαβγλων.

Πῶς ιηс πхс πιαληθινος ἵ νογτ ερ εῶι ἵτεс
 ῶγσιὰ ἵ τοτ с ἵ φρητ ἕταρ ῶωπ ἐρορ ἵ παιω-
 ρον ἵτε ἀβελ πιῶμηι νεμ τῶγσιὰ ἵτε πεν ιωτ
 авраам νεμ πисῶοι ἵ ογqi ἵτε ζαχαριαс πιογнв
 νεμ τ теви сноγт ἵτε τχηρα ἵτεφареζ ε πε-
 сωνh ἵ ζαν μηω ἵ ρομπι ἐβολζα πιαсμοс νιβεν
 ογορ εῶωπ ασωανι ἐβολβεν сωма ἵ φρητ ἵ
 ρωμι νιβεν ἵτε παρχηαγγελος εῶ ογав мнханл
 τωвз ἵ ποῶ ἵτερ χα несновι νας ἐβολ ογορ
 ἵτερсбай ἵ πεсран ζι пхωм ἵ πωνh τερ ἵτον
 ἵμμοс νεμ нη εῶ ογав тнроу βεν кен ς ἵ νениот
 εῶ ογав авраам νεμ ісаак νεμ іаков ζен пипа-

ΡΑΔΙΣΟΣ ΝΤΕ ΠΟΥΝΟQ ΉΕΝ ΘΜΕΤΟΥΡΟ ΝΤΕ ΝΙΦΗΟΥΪ
 ΛΜΗΝ ΕΣΕΩΠΙ ΛΑΣ ΝΙΒΕΝ ΕΘ ΝΑΧΟΣ ΧΕ ΛΜΗΝ
 ΕΡΕΒΙ ΚΑΤΑ ΠΙΣΜΟΥ ΛΜΗΝ.

ΠΕΞΟΥQ ΦΑΙ ΣΟΥΖ̄ Ν ΠΛΩΝΙ Ϟ Ϟ ϞΚΕ.

“In the name of the Father, and of the Son, and of the
 “Holy Spirit, the Holy and Consubstantial Trinity, which
 “existeth in One Godhead; this in very truth is our
 “God, and we Christians worship it and glorify it.

“This copy of this holy book, a memorial of good,
 “was written by the command and by the care of our
 “glorious father, the holy Patriarch, Abba John,¹ the
 “governor of our souls, the shepherd whom we reve-
 “rence, who illumineth the churches of the orthodox by
 “means of the spiritual instruction which poureth from
 “his mouth (may God confirm him upon his seat for
 “many years of peaceful time, and may He make us
 “worthy of his blessing!), by a blessed woman, who
 “loved Christ, who loved [to make] alms and oblations,
 “who loved strangers, and who loved all things that
 “were good, and she by the God-loving woman, whose
 “name is called Melokh, had it made by her own true
 “labour that it might be a memorial for her for the sal-
 “vation of her soul, and she gave it to the holy church
 “of the holy Archangel Michael at Râs el-Khalij,² to the

¹ *I. e.*, Yûnas ibn Ali Ghâlib, who sat from A. D. 1189—1216; see Renaudot, *Historia Patriarcharum Alexandrinorum*, p. 554; Wansleb, *Histoire de l'Église d'Alexandrie*, p. 325; Malan, *A Short History of the Copts*, p. 95; and Le Quien, *Oriens Christianus*, tom. ii. p. 488.

² *I. e.*, رأس الخليج “the head of the canal,” which is often

“south of Babylon.¹ May the Lord Jesus Christ, the true “God, receive her offering from her hand, even as He “received the gifts of Abel² the righteous man, and of “our father Abraham,³ and the incense of Zacharias⁴ the

called خلیج مصر “the canal of Miṣr,” الخلیج الكبير “the great canal,” and خلیج امیر المؤمنین “the canal of the Commander of the Faithful.” This canal is said to have been dug by ‘Amr ibn el-‘Āsi, A. H. 23, and it is supplied with water from the narrow arm of the Nile which flows to the east of the Island of Rôḍa; the mouth of it is situated a little to the N. W. of Old Cairo, and it lies due west of the Christian cemeteries and “mounds of rubbish” which are found to the south of the modern city of Cairo. Following a course more north than east, it runs through the entire city, and an authority quoted by Yâkût says that it formerly extended as far as the Gulf of Suez (من النيل الى بحر القلزم), and that ships sailed upon it carrying food to Mecca and Medîna. See Dozy, *Supplément*, tom. i. p. 389. col. 2; Wüstenfeld, *Yâkût*, tom. ii. p. 466, at the top. For native explanations of خلیج see *Ḳâmûs*, ed. Bûlâk, vol. i. p. ۱۸۵; and for the descriptions of the buildings at Fûm el-Khalij, see Baedeker, *Lower Egypt*, p. 304.

¹ As M. Amélineau has pointed out (*La Géographie de l'Égypte*, p. 551), the use of the name Babylon here is somewhat loose, and the writer has clearly identified Babylon with Old Cairo. In the list of churches in Maṣr given by *Ibn Daḳ-mâḳ* in his كتاب الانتصار لواسطة عقد الامصار ed. Bûlâk, ۱۸۹۳, p. ۱۰۷ the church of St. Michael is said to be situated “to the south of Maṣr, opposite to the pool in the neighbourhood of the mosque” كنيسة ميکائيل هذه الكنيسة بظاهر مصر قبالة بركة الشعبية بجوار (المسجد); and Makrîzî, ed. Bûlâk, vol. i. p. ۵۱۷, says that there was a church of Michael “near the Khalij of the Beni Wa'il, at the southern exit of the city of Miṣr” عند خلیج بنی وائل خارج مدينة مصر قبلى

² Genesis iv. 4.

³ Genesis xv. 9.

⁴ St. Luke i. 9.

“priest, and the two mites of the widow,¹ and may He “guard her life from all temptation for many years; and “when she shall go forth from the body, after the “manner of all men, may the holy Archangel Michael “pray unto God that He may forgive her her sins, “that He may write her name in the Book of Life, and “that He may make her to lie down with all the saints “in the bosom of our holy father Abraham, with Isaac “and Jacob in the Paradise of joy in the kingdom of “the heavens; Amen, so let it be! And every tongue “which sayeth Amen shall receive according to the blessing, Amen.

„The seventh day of Paôni,² in the nine hundred “and twenty-sixth year of the Era of the Martyrs “(*i. e.*, A. D. 1210).”

The volume comprises:—

- I. The Encomium upon Saint Michael by Theodosius, Archbishop of Alexandria, foll. 1—86.
- II. The Encomium upon Saint Michael by Severus, Patriarch and Archbishop of Antioch, foll. 87—127.
- III. The Encomium upon Saint Michael by Eustathius, Bishop of Trakê, foll. 128—187.

The principal contents of these Encomiums may be summarized as follows:—

¹ St. Mark xii. 42; St. Luke xxi. 2. ² *I. e.*, June 1.

I. THE ENCOMIUM OF THEODOSIUS.¹

After a declaration of his absolute reliance upon God, "Who openeth the door of speech of every man," and Christ and Saint Michael, Theodosius begs his hearers to assist him in undertaking to write an Encomium upon Saint Michael. He likens himself to an unskilled sailor who, having stored his all in a frail bark, intends to set out to sail over the great ocean, but his boat is not strong enough to withstand the buffetings of the waves, his merchandise is of little or no value, and is not worth committing to the care of the merchants who sail in great ships; he fears to leave the harbour wherein lies his little craft, lest, having launched out into the deep, and being ignorant of the mariner's art, his boat be swamped, and he lose not only his boat and its load, but also his life. He next explains that the boat is his own flesh, which he cannot govern, and that the sailor is his ignorant heart, and that the Holy Scriptures are the knowledge of celestial seamanship; nevertheless as his hearers insist upon his doing so he will attempt to speak concerning the incorporeal and luminous commander of the hosts of heaven, the advocate of man before God, Saint Michael the Archangel. Referring to other encomiums² which

¹ Probably the Jacobite Patriarch of Alexandria, who ascended the patriarchal throne A. D. 536; see Le Quien, *Oriens Christianus*, ii. col. 430; Gibbon, *Decline and Fall*, Chap. 47.

² For a Coptic sermon on the Assumption, which was pronounced on the xvth day of the month Mesore, see Zoega, *Catalogus Codicum Copticorum*, Romae, 1810, p. 94; and for

he had written upon the season of the new year, and upon the festivals, and upon Saint John the Baptist, he declares his intention of speaking once again on the occasion of the festival of Saint Michael.

According to Theodosius Michael is, after Christ, the chief of those who feast in the Palace of the heavenly kingdom, and there he sits surrounded by Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, John the Baptist, the Twelve Apostles, and the armies of the saints and martyrs; in the same place are the Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities, and Powers. The feast is made ready, and Theodosius, going to each of the Patriarchs, Prophets, and Apostles, asks him if he doth not rejoice on the day of the festival of Michael; each of these calls to remembrance some tribulation from which he was delivered by the Archangel Michael, and declares the joy with which he celebrates the festival. Michael entreated God to forgive Adam, he carried Abel's sacrifice up to God, he nourished Seth when his mother's milk failed, he took Methuselah's prayers up to God, he guided Noah's ark, together with Gabriel he ate with Abraham under the tree of Mamre, he took the knife from Abraham's hand when he was about to slay Isaac,¹ he fixed Jacob's wages

works of his extant in Syriac see Wright, *Cat. Syr. MSS. in the British Museum*, iii. p. 1329, col. 2; Assemâni, *B. O.*, ii. 80; and Zotenberg, *Catalogue*, p. 27.

¹ When Abraham bound Isaac, "Michael, the high-priest above,

in Mesopotamia, he caused Joseph to be made ruler of Egypt, he led the Israelites¹ under Moses² and Aaron unto the promised land, he helped Gideon to war against Midian, he gave Samson to his parents, he helped Solomon³ to build the temple, he slew 185,000 Assyrians, he comforted Isaiah and Jeremiah in their

bound Gabriel," מיכאל כהן גדול של מעלה עקרו לנביראל; see Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 816.

¹ Michael is essentially the angel of the Jews, who derive his name, מיכאל, from מי + כאל in the passages מי כמוכה באלהים (Exodus xv. 11) and אין כאל ישרון (Deuteronomy xxxiii. 26). He is one of the four angels (Michael, Gabriel, Uriel and Raphael) who stand round God's throne, and his position is at His right hand; he is God's banner-bearer. The seventy nations of the world have each a prince like Michael, and these princes are their gods; but Michael acts only under the orders and direction of אלהים, Who taketh care for Israel. Michael is often associated with Gabriel, and together with him set fire to the Temple in Jerusalem; he is the prince of the Jews, and the "governor of Jerusalem," and at the coming of the Messiah it is he who will blow the trumpet. See Daniel x. 13, 21; xii. 1; Buxtorf (*ed. Fisher*), p. 609; and Eisenmenger, *Entdecktes Judenthum*, Bd. i. pp. 850—853; ii. pp. 383, 713.

² Michael is said to have been the teacher of Moses, and זנגוֹנֵאל also was his teacher; now by taking the numerical values of the letters forming these names we have:

$$\text{מיכאל} = 40 + 10 + 20 + 1 + 30 = 101$$

$$\text{זנגוֹנֵאל} = 30 + 1 + 3 + 7 + 50 + 3 + 7 = 101$$

See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 858; ii. 375.

³ On the day when Solomon married Pharaoh's daughter, Michael the great prince came down from heaven and set a great reed in the sea; round about this reed a forest sprang up, and on this spot was the city of Rome built. See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 736.

(c)

affliction, he shut the lions' mouths for Daniel, he rolled the stone from the sepulchre wherein Christ had lain, he cooled the furnace for the Three Children, and he strengthened every saint and martyr to endure affliction and torture. To this great Archangel Theodosius exhorts his hearers to make offerings, and these he will present unto God, and deliver the donors thereof from everlasting punishment. Whatsoever a man giveth unto Michael will be returned unto him two-fold in this world, and God will shew mercy unto him in His kingdom. That his hearers may have no doubt about the ready help of Michael, Theodosius narrates what he did for the pious Dorotheos, and his wife Theopisthe, in a time of great trouble and affliction.

Dorotheos and Theopisthe lived in the city of Senahor,¹ where they possessed much land, and flocks and herds, and great wealth; they were devout Christians, and loved the Archangel Michael, and on the eleventh day of each month they sent large gifts and wine to his church, that his festival might be celebrated on the morrow with due pomp and reverence. After they had visited the church on the day of the festival, it was their custom to entertain the poor, and the maimed, and the halt, and the blind, and the destitute, and to feed them with food and wine, and this they did until their name spread throughout the whole land of Egypt. After a time it fell out that no rain came upon the

¹ Or *ΚΥΝΖΑΡΙ*, Arab. *سنة*, a city in the Delta at no great distance from Saïs; see Amélineau, *La Géographie de l'Égypte*, Paris, 1893, p. 415f.

earth, and that for three years in succession the waters of the Nile did not rise to their usual height; many people died, and the cattle perished of thirst. During two of these years Dorotheos and his wife continued to give alms and oblations as usual, but when the third drew nigh they found that all their cattle were dead, with the exception of a single sheep; moreover, all their stores had come to an end, and they had no wearing apparel left except the dress in which they were wont to celebrate the Sacrament. Having sacrificed their last sheep on the eleventh day of Paôpi (*i. e.*, October 8), they had nothing left wherewith to celebrate the annual festival of Saint Michael which took place on the twelfth day of Athôr (*i. e.*, November 8), and in these straits Dorotheos determined to sell his own and his wife's apparel that he might obtain the wherewithal to buy a sheep. He exchanged his own festal garments for corn, but the shepherd to whom he went refused to give him a sheep of the value of one third of a *dinâr*¹ in exchange for Theopisthe's silken dress, on the ground that no one in his house wore anything but woollen garments. When Dorotheos had left him and was walking along the road sadly, he met a general riding upon a white horse, and accompanied by soldiers, who asked him why he was thus carrying his wife's garments; he explained to him that a great man had come to visit him, and that he had no money to buy a sheep to slay in his honour, and that he was going to sell his wife's garments to buy one. The general, who was, of

¹ The *dinâr* was worth about ten shillings in English money.

course, Michael, promised to obtain a sheep for him if he would receive him and his company into his house, and Dorotheos having gladly undertaken to do this, the general sent a soldier to the shepherd for a sheep of the value of a third of a *dinâr*. Next the general sent a soldier to the fish market for a fish, also of the value of a third of a *dinâr*, and when he had brought it, the company moved on to the house of Dorotheos. Having arrived at the door the general knocked and was admitted by Theopisthe, who bade him welcome on Saint Michael's day, and who looked upon the sheep and the fish in glad surprise; the general gave orders that the sheep should be killed, but commanded them not to touch the fish until he had himself done what he wished with it. The happy husband and wife made ready cushions whereon the general was to recline, they had the sheep killed, and did all in their power to make their house fit to receive the general, who they thought to be a local governor. Now when Dorotheos went into the wine-cellar to bring out what little wine was left, he found it filled with vessels of wine up to the very door; and when he went to the place where the oil was kept for food and anointing purposes, he found there seven jars filled with oil to the very brim, and other vessels which contained butter, cheese, vinegar, and every other household necessary. And when he and his wife had gone into their bed-chamber they found a chest filled with richer and more goodly raiment than that which they had worn at their wedding. Out of their newly gotten abundance they prepared a great feast, and laid the tables for the brethren, they arrayed

themselves in rich apparel, and went into the church of the Archangel Michael, and partook of the Mysteries, and knelt down before the image of the saint, and offered up prayer and thanksgiving for the great thing which had been done for them.

Soon after they had returned to their house the general and his soldiers arrived, and when he had taken his seat, he asked for the fish, and told Dorotheos to open it; when this had been done he took out the maw, which was very large, and found therein a bundle sealed with seals. The general took the bundle, and opened it, found it full of gold money, and when it had been counted there were found to be three hundred golden *danânîr*,¹ and three small pieces each of the value of a third of a *dinâr*; these he gave to Dorotheos and told him to give one third of a *dinâr* to the shepherd, another to the fishmonger, and another to the man from whom he had obtained corn in exchange for his own garments, and to keep the three hundred *danânîr* as an earnest of what should yet be given unto them. When Dorotheos protested against receiving all this great gift, the general shewed him who he was, and told them that all the gifts which they had made unto the Archangel Michael had been made unto himself, for he himself was Michael. What he had given them was only the interest upon the capital which was laid up for them with God in the heavenly Jerusalem; having thus spoken he went up

¹ *I. e.*, about one hundred and fifty pounds in English money.

into heaven. With exhortations to a godly life and almsgiving Theodosius brings his Encomium to an end.

II. THE ENCOMIUM¹ OF SEVERUS, PATRIARCH OF ANTIOCH.²

This Encomium was pronounced on the day of the festival of Saint Michael, which happened to fall upon a Sunday. After a series of quotations from the Psalms and Saint Matthew's Gospel, Severus proceeds to tell the story of Ketsôn the merchant, and of his conversion from Paganism to Christianity. Ketsôn was a native of Entikê, and was a very rich merchant, who on one occasion loaded a ship with his wares and sailed to Kalônia; he arrived on the first day of Athôr, and stayed there and sold his merchandise. On the eleventh day of Athôr he saw men draping the shrine of Saint Michael with cloth, and crowning it with lanterns, and he tarried there to see what would be the end of the matter; in the evening men lit the lamps and sang hymns, and Ketsôn determined to pass the night by the door of the shrine to

¹ The Ethiopic version of this Encomium printed on pp. 294—216 is taken from Brit. Mus. MS. Orient. No. 691, foll. 156a—170a; see Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, p. 163. For a French version of the Coptic text see Amélineau, *Contes et Romans*, tom. i. p. 85.

² He sat from A. D. 512—519. For lists of his works see Wright, *Catalogue of the Syriac MSS. in the British Museum*, pp. 1322—1324: Assemâni, *B. O.*, ii. pp. 46, 80, 96, 120, 126, 158, 205, 283, 298; Zotenberg, *Catalogue*, pp. 27, 37, 64, 123; Cave, *Hist. Lit.*, tom. i. p. 499ff; and Fabricius, *Bibl. Græc.* tom. x. p. 614ff.

see what would take place therein. When the night had come the clergy and the congregation performed the service, and in the morning Ketsón set out to visit two Christians of his acquaintance, and to ask them the meaning of what he had seen. When he had heard from them of Saint Michael's power, he asked them where he could find him, for he wished to ask him to deliver him from evil, but they told him that he could only see Michael when he had become a Christian; Ketsón promised to give each of them money¹ if they would help him to become a Christian, and they agreed to take him to the Bishop to be baptized. On the morrow the three men went to the Bishop, who asked the stranger whence he came, what god he worshipped, and if he had a wife and family; and when he learned that Ketsón had a wife and family in his native town, he sent him away to persuade his wife to become a Christian, lest, being baptized without her knowledge, she should cause him to apostatize. During the return of Ketsón by sea to his native city the Devil raised up a mighty storm which well-nigh swamped the ship, but when he had cried out to Christ, the winds sank to rest, and the waves went down, and he arrived at home in safety; his wife decided to become a Christian without any hesitation, and having made all ready they set out for Kalônia. And when they had returned to

¹ On page 54*, line 28, strike out the words "a basket of." The Arabic version reads, "I will give to you a *dînâr* apiece"; **KOT NOMICMA** must then mean some coin like a *dînâr*, or of that value.

the Bishop he baptized Ketsôn, and his wife, and their four sons, giving them the names of Matthew, Irene, John, Stephen, Joseph and Daniel. Ketsôn tarried in Kalônia for one whole month to be instructed in the things of his new religion, and he gave six hundred *mathakil*¹ to the shrine of the Archangel.

Soon after Matthew, who was formerly called Ketsôn, had returned to his city, he died, and his fellow citizens began to persecute his widow and sons, probably because they had changed their religion, and they went so far as to plunder their storehouse. By the advice of John, the eldest son, the whole family went and lived in the "royal city", but scarcely had they taken up their abode there when the house of a nobleman called Sylôn was broken into and plundered, and the Devil, who had taken upon himself the form of a man, went about throughout the city accusing Matthew's sons of having committed the robbery, and the young men were dragged before Kesanthos the governor to answer for the crime. While the examination was taking place Michael, in the form of a patrician, came and sat down by the governor, and suggested that Matthew's youngest son should go to house of the chief watchman, and command the stolen things to appear in the name of Jesus Christ; when this had been done a voice bade them go into the cellar, and having done so they found all Sylôn's property hidden therein.

Shortly afterwards a certain man invited some

¹ *I. e.*, about three hundred pounds in English money.

friends to a feast in his house one evening, and as one of them was returning home, a scorpion stung him, and he fell down and died immediately. The watchmen of the city found the body, and seeing no traces of violence upon it, they buried it in the morning. And again the Devil, who took upon himself the form of a man, went about the city accusing the four young men of the murder, and they were brought into the governor's presence with their hands tied behind them, and with heavy chains upon their necks. Once more Michael appeared in the form of a nobleman, and having heard the accusation which had been brought against the young men, he suggested that the dead man himself should be brought into the court, and asked to say who or what had killed him; when this had been done Michael commanded Daniel, the youngest son of Matthew, to adjure the dead man in the name of Christ to say what had happened unto him, and he stated straightway that the bite of a scorpion had killed him. After this Michael went up into heaven with great glory, taking the soul of the dead man with him.

By the advice of John, Kesanthos the governor wrote to the Emperor Constantine,¹ and informed him of the wonderful thing which had happened, and asked him to send to his city a Bishop who should enlighten his town with the true faith; when the Emperor heard this he wrote to John,² Archbishop of Ephesus, and

¹ He was Emperor from A. D. 306—337.

² There is clearly a mistake here, for John of Ephesus was not born until A. D. 516, but it is equally clear that John of Ephesus is meant by the writer of the Encomium, for he was

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asked him to go and baptize the people of the city of Entias. Shortly after, John set out with two deacons, an elder, a reader, three singers of Psalms, and twelve other men, and they took with them an altar, altar coverings, sacramental vessels, books, and everything that was necessary for the founding of a church. On the arrival of the Archbishop, the governor of Entias, and John the son of Matthew, and all the people of the city went out to meet him, and they escorted him into the city and were blessed by him. On the morrow they began to build a church to the Virgin Mary, and by the help of every man in the city it was finished in sixteen days; the baptism of the people by the Archbishop next took place in a pool of water situated to the east of the city, and John, the son of Matthew, was consecrated bishop over them. A few days later the new bishop suggested to Kesanthos the governor that they should build a church in honour of Saint Michael, and after eight months the coping stone was put on, and the building was consecrated to Saint Michael on the twelfth day of Athôr. After the bishop and the governor had taken part in the Communion they went into the city with the multitude, and set fire to the temple of Zeus, and a large church dedicated to the Apostles was afterwards built upon the spot where the pagan edifice had stood. These things were duly reported to the Emperor Constantine (sic), and he glorified God. The Encomium ends with exhortations to a godly life.

famous as a founder of churches and monasteries. For Constantine we should probably read "Justinian".

III. THE ENCOMIUM¹ OF EUSTATHIUS,²
BISHOP OF THE ISLAND OF TRAKE.³

The third and last Encomium on Saint Michael by Eustathius is perhaps the most interesting in the book. It was composed for recitation on the Archangel's festival, which took place on the twelfth day of Paôni (*i. e.*, June 6), and in it Eustathius sets forth the history of the noble lady Euphemia, the wife of Aristarchus, a general in the service of the Emperor Honorius, by whom he had

¹ A French version of this Encomium, translated from another MS. I believe, is published by M. Amélineau in his *Contes et Romans de L'Égypte Chrétienne*, tom. I. p. 21 ff.

² The name is given as Anastasius by M. Amélineau, but in any case I am unable to identify the bishop to whom this Encomium is attributed.

³ I have translated the word ΝΗCOC by "island", but it is not by any means clear that Trakê was an island in the ordinary sense of the word. In the Coptic text (see *infra* p. 14, l. 25) Jacob says ΔΙΦΩΤ ΩΔ †ΝΗCOC "I fled to the Island", and ΝΗCOC here is the exact translation of جزيرة, "Island", an Arabic name for Mesopotamia, that is the land between the two rivers, or the land entirely surrounded by the Tigris and Euphrates. As our author says that Trakê was "the Island to which the Empress [Eudoxia] banished Saint John Chrysostom", and as this famous man was banished first to Cucusus, a village in the mountains on the borders of Cilicia and the Lesser Armenia, secondly to Arabissus, about sixty miles from Cucusus, and thirdly to Pityus, at the foot of the Caucasus, on the N. E. of the Black Sea, we must assume that this district represents the "Island of Trakê" referred to by Eustathius. M. Amélineau translates "l'île de Turquie", and adds the pertinent remark, "Les Coptes n'ont jamais eu de notions bien précises en fait de géographie" (*op. cit.*, p. 21).

been appointed governor of Trakê. He was a Christian, and had received baptism at the hands of Saint John Chrysostom,¹ and for many years he made gifts and offerings on the twelfth, twenty-first, and twenty-ninth days of every month, on the festivals of Saint Michael, of the Virgin Mary,² and of the birthday of our Lord³ respectively; finally he was seized with mortal sickness, and knowing that his death was nigh, he called Euphemia his wife to him, and charged her to neglect in no way the "offering of the holy Archangel Michael", and to continue to do alms, and to make the customary gifts to the church after his death; the pious lady promised not only to make the customary gifts, but to increase them. She then begged her husband before his death to instruct a painter to paint a picture of the Archangel Michael upon a wooden tablet, that she might hang it in her bed-chamber to induce the saint to protect her, and to be her guardian after the death of Aristarchus. The dying man straightway sent for a cunning painter, and told him to paint upon a wooden tablet the figure of the Archangel, and to cover it with a plate of fine gold inlaid with precious stones; when this was done and brought to him, he gave it to Euphemia, who rejoiced over it with great joy. Aristarchus marvelled when he saw his wife's gladness, but being touched by the mournful words with which she described the

¹ Born about A. D. 347, and died 407.

² The annual commemoration takes place upon the twenty-first day of Tôbi.

³ The annual commemoration takes place upon the twenty-ninth day of Khoiak

widow's lonely condition, he took her hand and laid it upon that of the figure of the Archangel, and, in a solemn address to the Saint, committed his wife to his care; Euphemia was comforted by this act of her husband, and she believed that no wiles of the Devil could prevail over her. Aristarchus died shortly afterwards, and his pious widow continued to give the gifts which her husband was wont to give, and added thereunto.

Meanwhile, however, the envy of the Devil was stirred up, and taking upon himself the form of a nun, he went to Euphemia's house accompanied by devils, also in the forms of nuns, and having gained admittance to her presence, he began to tempt her to promise to marry Hilarichus, the chief prefect in the service of the Emperor Honorius,¹ whose wife had recently died; the Devil shewed her many gold and silver ornaments to persuade her, and at length Euphemia told him that she would marry a second time without hesitation provided that her guardian gave her the permission to do so. The Devil asked who the guardian was, and thinking that it must necessarily be a man, began to charge her with infidelity and deceit, until finally, at the Devil's request, she agreed to shew him who her guardian was, on the condition that the Devil should turn to the east, and pray to God to be forgiven for the evil thoughts which he had harboured concerning herself. This the Devil refused to do, and excused himself by saying that he had vowed to pray nowhere except in his own cell, and when Euphemia

¹ He reigned from A. D. 395—423.

gained the better of him in the argument which followed upon this statement, he threatened to do violence unto her; and when, seeing that he changed his form and appearance frequently, she cried out for help to Saint Michael, and made the sign of the Cross over herself, the Devil and all his works disappeared "like a spider's web".

And the Devil appeared a second time to her in the form of an Ethiopian, with the head of a goat, and with bloody eyes, and his hair stood up like the bristles on a mountain pig; he carried a sharp two-edged, drawn sword in his hands, and at the sight of him Euphemia fled for help to the tablet with the Archangel's likeness upon it. When the Devil saw this he was afraid to enter the bed-chamber, and standing outside he began to curse the wooden tablet which Euphemia had in her hands. Calling to remembrance, one after another, his evil deeds in days of old, and admitting that this piece of wood has baffled his wiles, even as the wood of the Cross baffled him before, he threatens that he will come again to Euphemia on a twelfth day of Paôni (*i. e.*, June 6), for on that day Michael will be kneeling in prayer before God, and entreating Him to make the Nile to rise to its proper height during the inundation,¹ and to make the rain and dew to fall, and

¹ This is interesting as shewing how completely the attributes of Hâpi, the old Egyptian god of the Nile, had been transferred by the Copts to a Jewish Archangel; in Eisenmenger (*Entdecktes Judenthum*, ii. p. 379) a passage is quoted wherein Michael is said to be the prince of the waters, under whom are seven princes.

as he must continue in prayer ceaselessly for three whole days and nights, it will be impossible for him to come to help her; and the Devil threatens that when he comes, he will break the wooden tablet in pieces over her head. When Euphemia ran towards him holding the tablet he disappeared.

When the next twelfth day of Paôni had come, at the first hour of the day, the Devil appeared to Euphemia in the form of the Archangel Michael; on his head was a crown set with pearls of great price, a girdle of gold inlaid with precious stones encircled his loins, in his hand was a golden sceptre, but it lacked the figure of the Holy Cross, and he was provided with wings.¹ After speaking to her words of comfort he told her that he had been sent to her by God to say that her husband had already inherited the good things of the kingdom, and to advise her to desist from squandering all her wealth in giving gifts to the poor. He shewed her what evils the Devil had brought upon Job because of his envy of him, and how he had blinded Tobit by devils who had taken the form of birds, and he then advised her in the name of God to marry Hilarichus, that she might bear him a son to inherit all her possessions after her death. Perceiving at once that her visitor was the Devil himself, she challenged him to shew her any passage in the Scriptures which directed her to cease from doing alms and

¹ In Coptic MSS. Michael's head is surrounded with a halo; see Hyvernat, *Album de Paléographie Copte*, Paris, 1888, plate LI.

"our garments for our brother when he dieth, even so
 "likewise when a raven dieth his mate draweth out
 "her own tongue, and splitteth it with her claws, so
 "that when she uttereth her cry every one may know
 "that her mate is not there, and if another raven de-
 "sireth to take her by violence she crieth out straight-
 "way, and when all the other ravens hear her cry they
 "know by [the sound of] her cleft tongue that some
 "other raven wisheth to take her by violence, and they
 "gather together to help her, and to rebuke the raven
 "that wisheth to marry her by force. When children
 "see ravens gathered together in this manner, and
 "uttering cries wishing to rebuke the raven that desired
 "to take her by violence, and that desired to go astray
 "from that which God hath commanded them, those
 "ignorant children are wont to say, 'The ravens are
 "celebrating a marriage to-day,' and they know not
 "that the ravens wish to rebuke the raven that desireth
 "to make to sin the raven whose mate is dead."¹ However,
 although it is difficult to say where the quotations from
 Physiologus end, or whether, in the Coptic version,
 the statements about the turtle-dove and raven formed
 one chapter or section or not, this part of Euphemia's
 speech to the Devil is of peculiar value, for it shews

male taketh not another mate"; but in the Syriac version this
 statement is made to apply to the turtle-dove, *ܡܫܘܥܐ*; see Land,
op. cit., IV. p. 63, chap. 36.

¹ In the French version by M. Amélineau it is said, "Le
 sage Salomon dit que la tourterelle et les corneilles ne prennent
 qu'un seul mari", but what follows is quite different from what
 we have above.

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that a version of Physiologus had been made in Coptic at an early period; in no other version, however, which I have been able to consult could I find any reference whatever to the female raven slitting her tongue with her claws.

When Euphemia had declared her intention of continuing to do acts of charity and of not marrying a second time, the Devil, who was in the form of Michael, artfully reminded her that he had promised to come to her on a twelfth day of Paôni, and went on to say that God had sent him unto her to protect her until sunset, and tried to persuade her that it was he who had cast Satan forth from heaven. Then Euphemia asked him where was the figure of the Holy Cross which should be upon his sceptre, and referred to the picture of the Archangel which was painted on the tablet; the Devil answered that painters decorated their pictures with such things wishing to glorify their art, but that he and his angels had not the figure of the Cross with them. To this Euphemia made answer that all persons and letters coming from the Emperor bear his tokens and seal, and that similarly the angels which bear not the figure of the Cross must be devils in the form of angels, and that if he wished her to believe that he is Michael, he must salute the picture of the Archangel which she will bring to him. As she rose up to bring the tablet, the Devil changed his form into that of a raging, roaring lion, and he laid hold of her by the neck and strangled her until she was well nigh dead, but with the little strength which remained Euphemia cried out to Michael, who straightway ap-

peared in all his glory, and chastised the Devil, and drove him away in disgrace. This done, he spake comforting words to her, and told her that when she had performed that day the service which she was wont to do in his name, he would come with his angels and take her up into the rest of God, and giving her the salutation of peace he went up into heaven.

After the departure of the Archangel Euphemia went to the Bishop of the city, Abba Anthimus, who was the first-fruits of the ministry of Saint John Chrysostom, and when she had told him what had happened, he quickly administered the Sacrament unto her, and after she had ministered unto the poor brethren in her own house, she sent and begged Bishop Anthimus to come to her. When he had come with his priests (of whom Eustathius the writer of this Encomium was one) and deacons, the pious lady opened the doors of her house, and gave every thing to the Bishop for distribution among the poor, and sinking down upon her bed she entreated him to pray for her. After a time she revived sufficiently to ask that the tablet upon which the figure of the Archangel was painted might be brought to her to kiss before she died, and when it was brought she kissed it and entreated Michael to be with her in that terrible hour; then suddenly there was a sound like the roaring of a cataract, and all present in the chamber saw the Archangel appear in great glory, and take the soul of Euphemia and lay it in his shining apparel, and bear it up to heaven, while the sound of a multitude was heard singing, "God knoweth the way of the righteous, and their inheritance shall abide for ever."

Now the picture which had been lying on Euphemia's face when she died had disappeared in a mysterious manner, and none knew where it had gone, but when they had buried her and had come into the church to celebrate the Sacrament, it was seen to be hanging in air in the apse without any support whatever, and it was as firm as a "pillar of adamant". The news of this miracle reached Constantinople in due course, and the Emperors Arcadius¹ and Honorius,² and the Empress Eudoxia,³ came to the Island of Traké and saw the miracle, and bowed in prayer at the couch whereon Saint John Chrysostom had died; any sick person who lay upon that couch straightway rose up healed. After the death of Euphemia, the olive wood tablet upon which the figure of the archangel Michael was painted, on the twelfth day of each month, which is the day of the Archangel, put forth olive leaves at each of its four corners together with "fine, fresh fruit", and a number of cures and healings were performed thereby. After a few laudatory words of Saint John Chrysostom and some deprecatory observations concerning his own ability, Eustathius brings his Encomium to a close.

In his *Contes et Romans de L'Égypte Chrétienne*, M. Amélineau gives versions of two stories which, like the above Encomium of Eustathius, were to be read on the twelfth day of Paôni. In the first of these the

¹ Born A. D. 383, died 408. ² Born A. D. 384, died 423.

³ This may have been a royal lady called Eudoxia, but it can hardly have been the Empress, because she died about the year 604, while Chrysostom did not die until 607.

causes of the conversion of Aristarchus from paganism to Christianity are given, and in the second we have the account of the temptation of Eusebius, a man who subsequently became a monk in the Scete desert, by the beautiful wife of a merchant his close friend; in both of these occur some interesting and remarkable instances of the belief in the almighty power which Michael the Archangel was thought to possess.



TRANSLATION.

IN THE NAME OF GOD.

[Page 1] [The Encomium which was pronounced by the one] mighty in all blessings, the most holy and blessed man, the man filled with the Holy Spirit, and perfect in all virtues, Abba Theodosius, the son of the Apostolic Fathers, and the friend of angels, the Archbishop of the city of Alexandria on the day of the festival of the holy Archangel Michael, that is to say, on the twelfth day of the blessed month Athôr¹, wherein he spake many things concerning the alms and charities, which [the blessed Dorotheos and his wife Theopisthe] used to [make] unto God, [in the name of the holy Archangel] Michael every month, on the day of the festival, and how the holy Archangel ministered unto them and brought their good works up into God's presence, and how he fulfilled all their petitions, joyfully, for God loveth him; and Theodosius spake, moreover, concerning the Saints who are [mentioned] in the Scriptures, all of whom the holy Archangel Michael helped and delivered out of their tribulation and affliction. In the peace of God. Amen.

¹ *I. e.*, November 8.

[p. 2] I find the source of my discourse in Him Who comforteth and strengtheneth me in all things, Who knoweth all the earth, Who trieth the reins, Who openeth the door of speech of every man, and Who searcheth out things diligently.

Who is this?

It is the Word of God, Whose Body I break in my hands, and Whose glorious Blood I pour out into the cup and give to those who believe upon Him. It is my Lord and God, Jesus Christ, the Saviour of all, Who speaketh with His truth-speaking mouth, Who careth for all mankind, and Who is filled with mercy and grace towards the image of God.¹

Who is this?

It is Michael, the holy Archangel, the commander of the hosts of heaven.

Now, I beseech you, O my beloved and dear children of the Word, to assist me in this great undertaking, lest, having put out on this great and boundless sea, I be unable to bring my little bark to shore. For ye all know of my poverty, and ye know that I have no merchandise wherewith to load a great ship, which could sail across the sea, and [be strong enough] to resist the buffetings of the winds. Moreover, the sailor is feeble, and my boat is a little one, and [I am afraid] that if I put out to sea [p. 3] from this harbour in which there is no danger to go into another, the winds will raise up waves and tempests against me on the sea; and I know not how to sail a ship even to save my own life [and to bring myself] to the shore. Doth any one then say,

¹ The allusion is to Genesis i. 27.

“This man hath found favour [with God], and is delivered?” For the soul of man is to Him more precious than the whole world filled with gold and silver, and I am therefore afraid to cast away my own soul. I know well that my bark is frail, and that my merchandise is without value, and that I have no knowledge of the craft of the mariner, and [I am afraid] to launch out into the deep, lest having once put out to sea I should never return again in peace. And although I might endure the perils of the sea and the tempests thereof, I could not bear the scorn of those who would make a mock of me, and say, “O thou fool, who made thee to undertake that which was more than thy strength could bear? Thou didst know full well that thou wast feeble and that thou hadst nothing in thy power wherewith to do that which is beyond thy strength. And besides, merchants are many, why then didst thou not sell thy few wares to them and let them trade therewith? Thus wouldest thou have gained thy profit therefrom, and thus wouldest thou have saved thyself, and thy merchandise entirely, and thy boat, and that which belongeth to thee—for thou hadst no knowledge of the craft of the mariner.”

And now, my brethren, I will show unto you of what kind is my boat and who is the sailor. [p. 4] My boat is my sinful flesh, which I am not able to govern rightly, and the sailor is my own heart, in which there is neither understanding nor the knowledge of celestial seamanship. Now celestial seamanship is the Holy Scriptures which I understand not, and for this reason ye may [truly] tell me this day that I am attempting to do that which is beyond my strength, especially as ye compel me to speak concerning the glory of one who is not of the earth like ourselves but of

heaven, and of the matters concerning his God. He is not a being of flesh, but he is incorporeal and is a creature of light. He is not a being made with clay, but is of the Holy Ghost. He is not of those servants of earth, but is a minister, a flame of fire. He is not a governor of this earth, but an archangel of the hosts of heaven. He is not a general of this earth whose king can dismiss him whenever he pleaseth, but he is a commander of the forces of heaven, and, together with his King, endureth for ever. He never uttereth the word for the destruction of souls, but he is at all times an ambassador before God our Creator for the salvation of our souls and bodies. He maketh accusations against no man, but is careful for all. He hateth not mankind, but loveth every image of God. He is not our adversary, but is at peace with every man. [p. 5] He is not unmerciful, but a compassionate being in whom abideth the long-suffering of God. Whosoever asketh [from him] receiveth; whosoever seeketh findeth; and whosoever knocketh it shall be opened unto him.' And I myself, having seen that my God doth give, will joyfully stretch out my hands to Him this day unhesitatingly, and I will ask that I may receive abundantly, and will knock that it may be opened unto me.

But perhaps thou wilt say, O man, filled with virtue and loving understanding, "What is this that thou seekest this day at His hand, [seeing that] thou hast already begun to speak? Thou hast already pronounced encomiums at the season of the new year and at the beginnings of all the festivals of God, and thou hast

* Compare St. Matthew vii. 7.

“likewise made a discourse upon him than whom of those
“who have been born of women¹ none greater hath arisen,
“[I mean] the kinsman of Christ, Saint John the Baptist,
“the friend of the holy Bridegroom. Moreover, knowest
“thou not, O my father, that moderation in all things is
“good? As thou art moderate in thy eating, and drinking,
“and praying, even so shouldst thou be moderate in all
“things, as Paul, the greatest of the Apostles, saith, ‘The
“training of God is great gain, and if thou canst bear it
“thou shalt be perfect.’” And I will answer thee and say
unto thee, “Beloved, thou sayest rightly, and in showing
“solicitude [for me thou doest well], but nevertheless I
“will behold, and will speak unto God as did Abraham,
“the friend of God and the chief of the patriarchs, who
“became the father of a multitude of nations, saying, [p. 6]
“‘Let me speak, O Lord, with my God even this once
“also², even although I should make myself like unto the
“friend of God in speaking this once. And if I dared to
“speak even unto three times He would not turn away
“from me, for He is One God and One Lord, and to
“Him belongeth the mercy which abideth for ever. With
“this too will I convince you, that it is God Who hath
“commanded us to ask that we may receive³. And why
“did ye entreat me to come into your midst on this
“great festival, which hath spread abroad not only over
“all the earth but likewise in heaven, and why [if ye did
“not wish me to speak] did ye, little and great, men and
“women, cry out to me, saying, ‘We beseech thee not
“to keep silent concerning this great visitation, but show

¹ St. Matthew xi. 11; St. Luke vii. 28. ² Genesis xviii. 32.

³ St. Matthew vii. 7; St. Luke xi. 9.

“us concerning the great festival, and concerning the glory
“of him whom we celebrate in it, who is an ambassador
“to God for us all.”

Who are the nobles of the palace except Christ and the captain of all His hosts, the holy Michael? Moreover, let us ourselves follow after them, each following the other in fitting order, O my beloved, for humility exalteth and leadeth aright; come now then, and follow me, for the nobles of the palace have already gone into the feast of the holy Archangel Michael, and have sat down to meat.

Who are these nobles who have sat down to meat with the Archangel Michael? [p. 7]

Hearken unto me, and I will show you. [They are] Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, and the rest of the prophets, Zachariah the priest, John the Baptist, and the Twelve Apostles, the holy Stephen, the old man Simeon the holy priest, the army of the saints, and the army of the righteous. But what profit have I in speaking of earthly beings only? for in that place is the God of glory with all the host of heaven, Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities and Powers, and they all ascribe glory to God and to Michael the great and holy Archangel, whom He hath made ruler over them all. And now I wish to return to the feast-chamber of the holy and mighty Archangel Michael to ask the great ones of this earth in what manner they keep with us this great and holy festival this day, and if they [keep it] with rejoicings, that I may “rejoice with

them that rejoice", according to the words of the Apostle.¹ Briefly, I will begin with the father of all mankind whom God hath created in His own image and likeness, [p. 8] and I will ask my lord and father Adam, for he it is whom I have seen to be the chief of the feast. And although I am terrified and afraid because I see the whole company of those who are rejoicing with him at the feast this day, and paying honour unto him, still I will ask him, and I will mingle in their midst. And although I be a sinner yet will I salute him in the joy of my heart, saying, "Hail, my lord, holy father! Hail, "father of all fatherhood! Hail, father of all our human "race, both of those who have lived and of those who "shall yet come into existence!" And when I shall have given to him this threefold salutation, he will perforce call me as a father calls his son, saying, "Come, O my "son, and keep with us this great festival which we "celebrate this day"; thus shall I find freedom of speech before that being whose name is never proclaimed to his King [before his entering to Him], but he goeth into His presence without advocate or mediator to proclaim his name.

This being is not the ruler of one company only, but he is over all the hosts of heaven, and over everything according to the command of God; he standeth not at the left but at the right hand of God, and entreateth Him at all times on behalf of the race of men.

Who then is this that is clothed with such great honour and glory?

Hearken, it is Michael the mighty Archangel of the hosts of heaven.

¹ Romans xii. 15.

Who is this whose festival all ranks of beings celebrate?

[p. 9] It is Michael the ruler of the kingdom of heaven.

Who is this being whom the King hath made to bear such a mighty sceptre, who is filled with majestic glory, who is robed with rich raiment, and who is girt about with a golden girde set with precious stones, the like of which existeth not?

It is Michael the mighty and exalted Archangel.

Who is this in whom the angels and the armies of the heavens have hope, and whose festival they celebrate with him this day?

It is Michael, whom God hath appointed to be ruler over all His kingdom.

Who is this who giveth [his] commands to all the armies of heaven, and they obey him?

It is Michael the Archangel, who was obedient to the command of God, and who cast out from Him the evil slanderer and rebel.

Who is this, for whose sake all handicraftsmen in the world cease from their labours, and whose festival they celebrate this day?

It is Michael the Archangel, who hath ordered the denizens of heaven and redeemed the peoples of the earth, and who, by reason of his great love for us, maketh mention of us before God our Creator. The inhabitants of heaven celebrate his festival this day without opposition, and it is also the work of the peoples of the earth to do likewise this day, and to rejoice and to celebrate the festival with the holy Archangel Michael.

Michael is not a man, and no being that liveth upon earth hath seen him in his glory, as it is written in an-

other place, "He is a Spirit" [p. 10] and not flesh." Michael is incorporeal, and no corporeal being that eateth can see him, or endure his glory. And I will answer and say unto you, and I will convince you and prove to you that the inhabitants of heaven will never again sin; and in their midst there will nevermore be enmity, nor envy, nor hatred, nor slander, nor adultery, nor murder, nor theft, nor any impurity; but they are holy, and they shall rest in holiness—now those things shall never exist among the saints in this world—and they shall keep an endless feast with Christ the King for ever, because they have cast forth from their midst Satan, the slanderer and enemy of the Creator and the adversary of all truth. For this reason they celebrate this day the festival of the holy Archangel Michael, the ruler of the hosts of heaven, who hath prepared for us this table, of which we are [un]worthy, that is to say, the table of this festival which is set for us in heaven and [upon] earth according to the command of our Saviour Jesus Christ, Whose command is the command of His Father—for Father and Son and Holy Spirit are One God, and One consubstantial and indivisible Kingship, inscrutable and without origin which can be found out—Who is the Cause of all things; and under His dominion alone are the inhabitants of heaven and of earth.

[p. 11] And now, my beloved, having made known unto you the greatness of this feast which is spread for us this day, it is meet that we ourselves should celebrate the festival of him whose festival the angels of God celebrate this day, and we must beautify ourselves, both in our outer and in our inner man, that we may go into

¹ Compare St. John iv. 24.

this glorious feast this day, and eat of all the good things which God hath prepared for us. But perhaps ye will say, "Behold this is a royal feast, and it is meet that "we should not sit down until the nobles of the palace "have first been invited." Then will I ask [Adam], saying, "Art thou not he whom God did create with His "own hands, in His own image and likeness, and did fill "with glory and call thy name 'Adam'? I entreat now "thy goodness and majesty and I beseech thee to tell me "if thou dost not thyself also rejoice at the feast of the "holy Archangel Michael." Hearken now, for Adam speaketh, "Yea, I am Adam, and it is for me to invite "all men to this festival this day. But I rejoice more than "they all, for when I had angered God, and He had "brought me out from Paradise, because I had trans- "gressed His command by reason of my helpmeet Eve "making me to eat of the fruit of the tree, concerning "which He commanded me not to eat, it was Michael who "prayed to God for me until He forgave me my sin; "[p. 12] for this reason I rejoice at his festival this day."

"O Abel, thou noble younger son, tell me if thou "dost rejoice this day at the festival of the holy and "mighty Archangel Michael?"

[Abel saith,] "I rejoice and I keep the festival this "day, for it was he whose festival they celebrate this "day who carried my sacrifice and offering up to God, "Who did not regard the sacrifice of my brother, because "he brought it not with an upright heart; for this reason "I rejoice this day."

"And thou, O Seth, do I see thee rejoicing on the "day of the holy Archangel Michael?"

[He saith,] "Indeed I rejoice and am glad [this day],

“for when Cain had destroyed my brother [Abel] God gave me to my parents [in his stead]; and when my mother found no milk wherewith to suckle me—now her milk had dried up by reason of her sorrow for my brother Abel—the holy Archangel Michael nourished me with spiritual food from heaven, and therefore I rejoice this day.”

“O Enoch, the just man, whom God removed from this world, do I see thee rejoicing this day?”

He saith, “Indeed I rejoice and am glad [this day], because the whole race of man hath sprung from my seed, and because Michael hath never ceased to entreat God to show mercy unto sinners, and to make them to live for ever, [p. 13] and I rejoice at his festival because he prayeth for my children.”

“O Methuselah, the old man whose days were lengthened, whose white and pure garments I see in the midst of the feast, why dost thou rejoice this day?”

He saith, “How can I help rejoicing? I am the eighth from Adam, and I am the man whose prayers were taken by the holy Archangel Michael and carried up to heaven, and finally God blessed me with a long life which exceeded that of my father Adam by thirty-eight years.”

“O Noah, the just man, I say unto thee, ‘Hast thou—but I see thou hast—great joy this day?’”

He saith, “How can I help rejoicing and being glad? for when God was angry with the world, and wished to destroy it, He placed me in the ark with my wife, and children, and creatures of every kind that moveth upon earth, and He opened the cataracts of heaven and poured out rain upon us for forty days and forty nights, and we saw neither sun, nor moon, nor stars; but Michael guided and directed us, and ceased not to pray to God until

“the waters which had increased abated, and the dry land appeared, and I and those who were with me were delivered.”

“O Abraham, the father of the patriarchs, dost not thou rejoice this day on the festival of the holy Archangel Michael?”

[p. 14] He saith, “Yea, I rejoice especially, for I was the first man with whom Michael and his brother angel Gabriel sojourned, and he entreated God for me that I might be worthy of [my son] Isaac, and I ate with them under the tree of Mamre.”

“O Isaac, the holy vow and sacrifice acceptable to the living God, what doest thou in this place this day? Dost thou console thyself with great consolation on the festival of the holy Archangel Michael?”

He saith, “Indeed I am comforted, for I was the only child of my parents, and my mother was barren and bore no other child besides me. Afterwards my father bound me hand and foot, and laid me upon stones on a desert mountain, and with my own eyes I saw the knife in the hands of my father who wished to slay me; but Michael stood up and took the knife out of my father’s hand, and gave him a ram in my stead, and the sacrifice was completed.”

“O Jacob, prince of patriarchs, who prevailed with God, and who wast a giant among men, dost not thou rejoice this day at the festival of the holy Archangel Michael?”

He saith, “Yea, I do rejoice this day, for when my brother Esau cast me forth I fled to Mesopotamia, to Laban my mother’s brother, and Michael came to me and decreed my wages from the sheep, and he blessed

"me, and my children, [p. 15] and my wives, and he made "all Israel to be blessed for my sake."

"O Joseph, the just man, whose brethren were jealous "of him, what doest thou in this place this day? Dost "thou rejoice at the festival of the Archangel Michael?"

And straightway Joseph, the just man, answereth at once, saying, "Verily, it behoveth me to rejoice this day, "for when my brethren were jealous of me, and drove "me forth into a strange land, and I became a miserable "alien without any one to comfort me, and with a mul- "titude of evils round about me, the Archangel Michael "came to me, and comforted me in them all, and finally "he prayed to God and He made me ruler over Egypt."

"O Moses, and Aaron, and Joshua the son of Nun, "what is your part in this festival this day?"

These saints make answer, saying, "Joy is our part, "for Michael was our leader and the guide of our people "until we had overcome our enemies, and he prepared "the way for us into the land of promise; on this account "we rejoice this day."

[O Gideon].....¹

"I am Gideon, and I rejoice especially, for it was "Michael who came to me and filled me with strength, "and I went forth and fought against Midian, and delivered "my people."

"O Jephthah², and Anna thy wife, what is your work "in this festival to-day?"

[p. 16] These Judges answer and say, "Verily, our "joy is great, for we were barren from our youth up,

¹ The scribe has omitted the address to Gideon.

² We should probably read Manoah; see Judges xiii.

“and we had no child. But we rose up, and prayed, and
 “offered up a sacrifice to God, and the holy Archangel
 “Michael looked upon our feebleness, and carried our
 “prayers and sacrifice to God, and made mention of us
 “before Him, and He blessed us with the mighty man
 “Samson, therefore we and our son rejoice this day.”

“O David, the just king, the father of Christ according
 “to the flesh, behold I see thee this day rejoicing and
 “playing upon thy ten-stringed lyre at the feast to which
 “the holy Archangel hath invited us this day.”

David saith, “Verily I rejoice this day and am glad.
 “The songs and music for each one of the festivals of
 “all the saints are written upon my heart, but that be-
 “fitting this festival of the holy Archangel Michael which
 “I sing is, ‘The angel of the Lord encampeth round about
 “those that fear him, and delivereth them.’”¹

“O Solomon, the wise man, dost not thou rejoice on
 “this festival of the Archangel Michael?”

He saith, “I rejoice especially, for it was the Arch-
 “angel Michael who was with me from my youth up,
 “and who made peace to exist in my days, and he
 “entreated God, Who commanded me to build a house
 “for Him.”

[p. 17] “O Hezekiah, the just king, dost not thou rejoice
 “this day at the festival of the holy Archangel Michael?”

He saith, “How can I help rejoicing? for when the
 “wicked Assyrians afflicted me and my people, it was the
 “holy Archangel Michael who destroyed one hundred and
 “four-score and five thousand of their men in one night,
 “and delivered me and my people.”

¹ Psalm xxxiv. 7.

“O Isaiah, the mighty prophet, what is thy joy this day at the festival of the holy Archangel Michael?”

He saith, “This is [the cause of] my joy: in all the sufferings which Manasseh and his friends brought upon me the holy Archangel Michael stood by me, and strengthened me, and comforted me until they sawed me in twain with a wood saw.”

“O holy father Jeremiah, thou mighty light-giving lamp, do I see thee rejoicing this day at the festival of the holy Archangel Michael?”

He saith, “I rejoice exceedingly, for when all the kings of Judah wrought evil things upon me, and afflicted me in the dungeon, Michael stood by me, and helped me, and strengthened me.”

“O Ezekiel, the mighty prophet, come and show us what is thy joy this day at the feast of the holy Archangel Michael.”

He saith, “I rejoice and am glad, for it was Michael who brought unto me a paper which was written upon, and I swallowed it, [p. 18], and it filled me with prophecy.”

“O Daniel the prophet, the man to be desired, dost not thou rejoice this day at the feast of the holy Archangel Michael?”

He saith, “What joy is there like unto mine? for when they cast me into the den of lions, and sealed it with a seal, the Archangel Michael came to me, not once nor twice, and he shut the mouths of the lions, and they came not nigh unto me at all. And when I was an-hungered Habakkuk came to me, and brought me good food, and gave me to drink.”

“O ye twelve Apostles, why do ye rejoice this day at the festival of the holy Archangel Michael?”

They say, “We rejoice indeed, for were we not in “great sorrow when the lawless Jews crucified our Lord “Jesus Christ, and were we not in sorrow and in hiding “for fear of the Jews, until Mary the Virgin and those “who were with her went into the sepulchre on the first “day of the week, and she showed us that she had found “that the holy Archangel Michael had rolled away the “stone from it, and was sitting upon it, and announcing “the glorious tidings, ‘The Lord hath risen?’”

“O Zacharias, and John thy son, do not ye keep the “festival of the Archangel Michael this day?”

[p. 19] He saith, “I rejoice, because Michael the Arch- “angel hath sealed us, me to be a priest, and John my “son, the child of Elisabeth, the kinswoman of Mary the “mother of God according to the flesh, to be the Baptist; “for this reason we rejoice this day.”

“O Stephen, the archdeacon and protomartyr, dost “not thou rejoice with us in this great festival?”

He saith, “Yea, for when they cast stones at me I saw “the heavens open, and the Archangel Michael and all “the angels were gazing at our Lord Jesus Christ at the “right hand of the Good Father.”

“O ye three children, Ananias, Azarias, and Misael, “do not ye rejoice this day at the festival of the Arch- “angel Michael?”

They say, “How can we help rejoicing? for when “Nebuchadnezzar the king cast us into the furnace filled “with fire, God commanded Michael and he scattered the “flames of fire, and made the furnace to become like dew.”

“O ye company of martyrs and saints, do not ye

“rejoice this day at the festival of the Archangel
“Michael?”

All the saints say, “Verily our joy is great, for Michael
“the Archangel hath strengthened us in every need and
“sorrow which we have suffered, and [hath strengthened
“us] to endure the torture and to fulfil our martyrdom and
“strife, for which we have received the great good things
“which we have; [p. 20] for this reason we rejoice this
“day.”

“O all ye armies of heaven, do not ye rejoice this
“day?”

They say, “In truth, all joy is ours.” For, O my
beloved, great is the honour of this feast which is spread
for us not only upon earth, but also in heaven.

And now, O my wise and beloved ones, let us keep
ourselves with all diligence, and let us guard our souls
on the festival of the holy Archangel Michael. Let us
put on fine garments meet for the marriage-feast, lest if
we enter therein arrayed in torn and foul garments, and
having our bodies full of uncleanness, they turn us out
in disgrace from before those who are clothed in glorious
apparel, and who will remove their garments from our
path lest they be in any way defiled by us. And after
being cast forth in great disgrace these same beings will
mock at us, saying, “O senseless and abominable men,
“how is it that ye are not ashamed [to do this thing]?
“If ye be not ashamed before men, how is it that ye are
“not ashamed before God the King, and before His holy
“governor Michael? Do ye not know whose chamber
“this is, and whose feast it is? Do ye not know that it
“is the feast of the King and of His chief captain who
“hath obtained all power before his God the King, Who

“hath given him all these honours because of his true
“valour? [p. 21] And I marvel much at your boldness
“[in coming] into this inner place, for God hath already
“given unto you the command, ‘Come not into the marriage
“chamber without the marriage garment upon you’, but
“ye have not hearkened thereunto. Have ye not heard
“what befell the man who dared to go into the feast in
“unclean garments like unto your own? It is written that
“He made them bind him hand and foot and cast him
“into outer darkness, where there is weeping and gnashing
“of teeth.”¹

And now, O beloved, let me lead you through into the
outer chamber, and sit ye down for a little, so that when
God the King shall have come in with Michael His chief
captain, Michael may entreat him to show mercy unto
you, and to the other suppliants, and to those who sit at
the gate; for the Archangel whose festival ye keep this
day is compassionate, and will not forsake you. And
strengthen your hearts and souls, and I will entreat him
not to take vengeance upon you during this festival lest
ye bring suffering upon yourselves here. Briefly then I
have shown you and ye know, O beloved, that the ob-
jections which I have brought before you, and especially
the things which have been spoken by ourselves, are made
by men like unto ourselves, and not by God. But perhaps
some one will say to me, “What are unclean, or what
“are beautiful garments? [p. 22] What is the beautifying
“of the body? Is there any hypocrisy with God, or doth
“He love the rich more than the poor man? Cannot I
“of my own will become poor, or if I desire cannot I be-
“come rich, and if any man wish it can he not become of

¹ St. Matthew xxii. 1—14.

“no account?” God forbid that it should be thus. God is no hypocrite, neither doth He love the rich man more than the poor man; God forbid! But I will show you what is the beautiful apparel which ye must put on if ye wish to go into the feast of Michael. “Anoint thy head “with oil, and wash thy face,”¹ the interpretation of which is that thou must cast forth from thee all evil deeds, and keep the festival with the holy Archangel Michael. And when they bid thee to the feast of Michael the Archangel, cleanse thy heart from all evil things, and take out from thyself every impure thought, and put on thy fine raiment, and go to the church of God which is this house of prayer. Drive forth from thee all fornication, and anger, and impurity, and array thyself in innocency, and peace, and truth, and enter into His courts with joy, and rejoice with the Archangel Michael. And when they bid thee to the marriage chamber of the true King and of His chief captain, let thy alms and thy charities open the door thereof for thee, and whatsoever thou shalt give to Him, [p. 23] verily thou shalt find it upon the table before thee. If thou wouldst glorify the Archangel Michael, the chief captain of the true King, send the widows and orphans forth from thee with their faces bright and full of joy, and with their bodies clothed with the measure of thy power; I say unto thee that thy sacrifice shall be accepted before God and before His holy Archangel Michael, and thou thyself shalt be gratified. Receive the stranger on his holy festival, and show mercy unto him, and the Archangel Michael will have mercy upon thee, and will receive thee joyfully, and will carry thee into the court of the

¹ St. Matthew vi. 17.

King with joy, and thy face shall be light. If any man ask anything at thy hand on the day of the Archangel Michael delay not to give it to him. For I say unto thee, O beloved, that whatsoever a man giveth, Michael taketh it from his hand and carrieth it up to God; he will give it back to thee twofold upon earth, and God will show mercy unto thee in His kingdom, for "charity maketh man to be praised in judgment." Again it is written, "Be merciful, that [men] may be merciful to you."¹ And if thou shalt keep the festival of the Archangel Michael every month—now the twelfth day is the day of his commemoration—and art mindful of gifts for him with joy according to thy power, the Archangel himself will pray to God for thee at all times, [p. 24] that He may bless thee [by granting] all thy petitions according to the measure of thy remembrance [of Him]. But perhaps, O beloved, thou wouldst say unto me, "If I give alms or gifts, I give them to thee in the name of God; Michael is not God that sacrifices should be offered unto him." On this I make answer, Verily thou hast well spoken, O man upright in the belief of God; but hearken and I will show thee. Is there not set over the country a governor in whose hands are all the companies of soldiers and all the army, in which thou findest one man of higher rank than another, but is not the governor higher than they all? Now although the governor may establish a friendship between himself and one of the army, and may bestow great honours upon him, he doth not act thus with all the company in which his friend serveth, but he acteth thus because he knoweth that the company in

¹ St. Matthew v. 7 (?).

which his friend is stationed is many in number. And this friend is at all times near the governor, who is able to deliver him from all the many trials of this world which is full of trouble and affliction, and he findeth freedom of speech before him after the manner of a noble, and thus the rest of the company findeth favour in the sight of the governor by reason of him. And likewise every one who doeth alms or giveth a gift in the name of the Archangel Michael, receiveth his gift and carrieth it to God, as Christ our God in truth said, "[p. 25] Whosoever receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and whosoever shall receive a righteous man in the name of a righteous man shall receive the reward of a righteous man. And whosoever shall give you a cup of cold water in my name—and ye are Christ's—"verily I say unto you that his reward shall not perish."¹ If thou bringest a gift unto God in the name of His holy Archangel Michael, or any alms or charity, whether it be great or whether it be little, on the festival of Michael—be not thou halting between two opinions in the matter, lest thou thyself shalt cause thy labour to be in vain, but believe wholly and firmly without any stumblingblock—the Archangel Michael will receive it and bring it before God, and its savour will be like the smell of incense, and he will take counsel for them that great good things be prepared for them, and he will take them from the hand of God to deliver them from everlasting punishment. And now would ye know what things God will give in return to those who bring sacrifices, and charities, and alms to give to Him

¹ St. Matthew x. 41, 42.

in the name of the holy Archangel Michael—ye must know also that He will minister unto them in this world, and that when they are removed from this life He will receive them unto Himself in the mansions of His kingdom—listen then, and I will tell you concerning this mighty power (?) that ye may glorify [p. 26] the God of the holy Archangel Michael.

There was a righteous and God-loving man in the city of Senahôr whose name was Dorotheos, and he loved to give alms and charities, and this man had as his helpmeet a woman called Theopisthe, who was as pious and as perfect in mercy and charity as her husband; and these people had given great gifts in the name of the God of the holy Archangel Michael from the time when they had first come together. And they were both young, and the parents of both had left them a goodly inheritance, and they were very rich, and they had many possessions, and much wealth, and sheep, and oxen, and cattle, and other goods of this world. And these two people had great love for God, and for His holy Archangel Michael, and when the twelfth day of the month drew nigh they were wont to be careful for it, and to make ready offerings from the morning of the eleventh day of the month; and they sent with great zeal and without sparing gifts and wine to the church of the holy Archangel Michael. After this they were wont to slay sheep, and to devote themselves to the preparation of the food and gifts which were needed for the wants of the people. And after they had received the life-giving Mysteries on the twelfth day of the month, [p. 27] they gathered together every one to partake of the food, the blind, and the deaf, and the destitute, and the orphans, and widows, and strangers,

and they stood up and ministered unto them with great enjoyment of soul, and joy of spirit, and gladness of heart, until they had eaten their fill; then they brought to them choice wine and drew for them until they had drunk their fill, and they anointed their heads with fine oil, saying, "Go in peace, O beloved brethren; we have been accounted worthy of great honour this day in that your holy feet have entered into the house of your servants." And thus Dorotheos and Theopisthe continued to do on the twelfth day of each month, and at length the fame of their goodness reached unto every place in all the land of Egypt, and multitudes of people honoured them by reason of the glory of their good works, and glorified God Who had created them, and praised and blessed their parents who had begotten them, and all men ascribed honour to them by reason of the noble deeds which they manifested in the name of the God of Michael. And they fled from vain-glory, for their hope was strong in God and in the Archangel Michael.

And it came to pass that after they had continued to do thus for a long time God commanded the heavens to pour no rain upon the earth for three years, by reason of the [p. 28] sins of the children of men, and the whole land of Egypt and all those that were therein were troubled because of their sufferings by thirst and by the destruction of food, as it is written, "Then the multitude came to an end and died, and the cattle perished with them." And moreover, the waters of Gihon (Nile) did not rise, and no rain fell upon the earth for a space of three whole years. Now this holy man Dorotheos and his wife did not cease to do according to their wont every month, and they prayed to God and to His Archangel Michael,

saying, "O God of Michael, take not away from us Thy "gifts and charities, for we are Thy servants." And as they continued to do these things ill-luck fell upon them, and multitudes of their cattle perished. Now when two years of the famine were ended and the third was drawing nigh, everything which they had had come to an end, and at length of the very few beasts which they had left all died except one sheep. Then the pious man said to his blessed wife, "O my sister, thou knowest that to-day "is the eleventh day of Paopi¹, and that to-morrow is the "festival of the holy Archangel Michael. Let us be careful "for the gift which we are wont to give to the steward, "and let us slay this one sheep that we may make it "ready for the festival of the holy Archangel Michael. If "we die we belong to God, and if we live we are also "His; [p. 29] blessed be the name of God for ever." His wife saith to him, "As God liveth, O my brother, this "care hath been in my mind since yesterday, but I could "find no occasion to ask thee concerning it, for I know "what hath happened to thee; but I rejoice greatly that "thou hast not forgotten the gift for God, and do thou, "O my brother, even as thou hast said." And when the morning of the twelfth day of Paopi had come they rose up early at dawn, and performed all their ministration, and they omitted nothing which they were wont to do in the time of their wealth; and there was left to them nothing except a little oil and a little wine, and also they had no garments at all except those in which they were wont to receive the Eucharist. Nevertheless at this time they blessed God and the holy Archangel Michael, and

¹ *I. e.*, the 8th of October.

they hymned and praised Him day and night with floods of tears, saying, "O God Jesus Christ, help us. O thou "Archangel Michael, pray to God for us that He may "open to us the hand of His mercy and blessing, lest the "hope of thy offering and gift which we bring to God "in thy holy name, O Archangel Michael, perish from our "hands. Thou knowest our hearts and our love towards "thee. We have no helper besides thee, for thou [p. 30] hast "been our helper from our youth up, and thou hast been "an ambassador for us before God our Saviour. And now "we beseech thee, O kind guardian, holy Archangel, if it "be meet that after all the oaths which we have sworn "with God and with thee, this great affliction should over- "take us at the end of our lives and we must cease from "thy gift and alms to thee, let thy goodness prevent us "and do thou entreat God to show great mercy unto us, "and to remove us from this vain life like all our fathers— "for behold, O our helper, thou seest what things have "befallen us for our sins' sake, and it is good for us to "die, for the death of every man is better than life without "good fruit—lest if this affliction continueth with us we "forget thy gift and thy charity which we have offered "unto God and to thee, for poverty produceth multitudes "of evils, which bring on death and make men to become "doers of what is amiss. And now, O Archangel Michael, "we have shown forth our weakness before thee, forget "us not because of our sins, but do unto us as it is written, "'The angel of God encampeth round about every one "that feareth Him, and delivereth them.'¹ And David saith "concerning the peoples, [p. 31] 'God feedeth them in their

¹ Psalm xxxiv. 7.

“‘hunger’,¹ and he saith also, ‘The righteous man seeketh
 “‘after bread all the day, but God is merciful and giveth
 “‘it to him’. And now, O our helper, thou holy Archangel
 “‘Michael, thou seest all the matters of thy servants and
 “‘there is nothing more left for us to say except, ‘We are
 “‘willing and ready to die’. Help us, O God our Saviour,
 “‘and we utter these words blessing God, ‘God hath given
 “‘and God hath taken away; may God’s will be done,
 “‘and may God’s name be blessed for ever. Amen’”.²

And these and such like words did the righteous man and his wife say from the twelfth day of Paopi, and they continued to entreat the God of Michael until the ninth hour of the eleventh day of the month Athor, the morrow of which, that is to say the twelfth day, was the great day³ of the festival of the holy Archangel Michael, just as we are gathered together one with another to celebrate his festival this day.

Now when the time for the customary monthly preparation of the holy sacrifice had arrived, that is to say the evening of the eleventh day, which is the night before the twelfth day, the truly believing man Dorotheos began to say to his pious wife, “O my sister, what canst thou do by sitting down? Knowest thou not that to-morrow is the festival? Forget not the good gift, and let not the glorious commemoration of the Archangel Michael, which is pleasant to thy heart be [p. 32] burdensome to thee, O my sister, lest thou be deprived of the hope in God, for it is He who showeth grace to us in everything.” And that blessed woman said, “Well dost thou agree

¹ Compare Psalm xxxiv. 9, 10. ² Job i. 21.

³ *I. e.*, the day of the annual commemoration.

“with me, and well hast thou brought before me the
“delight, and joy, and riches of our soul, which is the
“glorious commemoration of the holy Archangel Michael.
“Verily, O my brother, from the dawn of this day until
“now, neither have floods of tears ceased to well up in
“my eyes nor fire to burn within me, by reason of the
“festival of our helper the holy Archangel Michael. And
“now, O my brother, let us see what thou canst do, lest
“our gift come to an end, and we defraud the being to
“whom we have been accustomed to make it. We have
“heard, moreover, how the great Apostle Paul said,
“‘Whosoever hath begun to do a good work let him
“‘complete it against the day of the manifestation of our
“‘God Jesus Christ’;¹ behold, we have begun to do a good
“work, and let us be careful to complete it”. Dorotheos
saith to her, “What have we left, my sister? peradventure
“it may suffice for our need.” Theopisthe saith, “We have
“a vessel full of bread which is fit to be set before the
“brethren, and a little oil sufficient for the food and for
“the anointing of the heads of the brethren, but we have
“neither wheat nor flour.” Dorotheos saith, “Verily, my
“sister, we have these things, although we have no sheep
“to slay; but the will of God be done. [p. 33] God
“asketh from us nothing but what we have the might [to
“give], as it is written, ‘I will love Thee, O God, my
“‘strength’;² it is better that we should give a little than
“that we should give nothing at all. And now let me
“give utterance to that which is in my heart. Behold
“each of us still has left festal apparel. I will take my
“garments first, and will buy flour therewith for the

¹ Philippians i. 6.

² Psalm xviii. 1.

“preparation of our gift, which shall suffice for the gift
“for the people, and for the flour offerings, and when
“to-morrow cometh, I will take thy garments, and will
“go and buy with them a sheep which we will slay
“for this festival to-morrow, which is the great [day] of
“the festival of the holy Archangel Michael. If we find
“[a sheep] we will eat of him, and if we find him not we
“will glorify God; and if we die it is God Who will
“receive us unto Himself because we did not cease from
“[making] His offering.” The prudent woman saith to
him, “O my brother, there are not only thy clothes and
“mine, but my vail also. I would give my soul for the
“sake of making a gift to God and for charity’s sake”.
Her husband saith unto her, “The zeal which thou hast
“manifested towards these things is well, but keep thy
“vail to cover thy head, according to the words of [our]
“master Paul.”¹

And after these things Dorotheos took the apparel in
which he was wont to receive the Mysteries, and sold it
for corn, [p. 34] and he gave the corn to the steward;
then he returned to his house joyfully, and said, “Behold,
“God hath provided for us in the matter of the gift.”
And it came to pass that when it was the morning of
the twelfth day of Athôr the pious woman sought [Doro-
theos], and said to him, “O my brother, arise, take my
“apparel that thou mayest see if thou canst not find a
“sheep that we may make ready for the brethren who
“are coming to us.” Now Dorotheos, wishing to try her
zeal, said to her, “O my sister, if I take thy apparel
“what wilt thou do when thou wishest to receive the

¹ 1 Corinths xi. 5—13.

“Blessings on this great festival to-day? I am a man, “and I can go into every place alike without shame to “myself, but a woman may not uncover herself, especially “not in the church”. And when the pious woman heard these things she wept bitterly, and said, “Woe is me, O “my beloved brother, what is that which thou hast spoken “to me this day? Are we separated this day, and have “we become twain? Am not I with thee one body? “Have I no part with thee in the offering? Wilt not “thou take from me my share on the festival of the “Archangel Michael? Nay, my brother, think not thus “within thyself that I should be uncovered, for those “who are in the church are neither male nor female in “Christ, but are even as angels, and archangels, and Cherubim and Seraphim, with the Saviour in their midst;” [p. 35] and saying these things she wept bitterly. When Dorotheos saw the exceeding zeal of her spirit he was moved concerning her, and he rejoiced in the strength of her belief, and said to her, “Rise up, and have a care “for the offering and the oil, which we are going to send “to the church, and let us set out the table and the little “bread thereupon, and make ready the little wheat [which “we have]. And I will go out, and perhaps God will “give us a sheep wherewith we may make ready food “for the brethren on this great festival this day.”

And he rose up with great zeal and good confidence towards God and His holy Archangel Michael, and he took the garment, and went along his way, praying to the God of Michael that He would make his way prosperous. Now as he was going along the way he came upon a shepherd and he said to him, “Peace [be upon thee], my beloved;” and the shepherd said to him, “And

upon thee also." The pious man said to the shepherd, "Can I not find with you a sheep to-day? for a great man hath visited us this day." The shepherd said to him, "What price shall he be?" Dorotheos answered, "The third of a *dinâr* will be enough [for me to give]." And the shepherd said, "Give me the price of him that I may give him to thee." Then the pious man handed to him the garment of his wife, saying, "Take this into thy care for three days, and if I do not bring thee the third of a *dinâr* take away the garment, and thou shalt have full power over it." The shepherd answered and said, "What can I do with this garment? [p. 36] I have no one in my house who weareth any but woollen garments;" and the shepherd turned away from the pious man who was holding the garment in his hand. Then Dorotheos went upon his way weeping bitterly, and pondered in his heart, "What shall I do, or what can I say to my wife?" And as he was walking along his road weeping, and having his eyes heavy with crying, he looked before him and saw the holy Archangel Michael coming along riding upon a white horse like a royal governor, with angels marching by his side in the form of soldiers; and Dorotheos was greatly afraid, and withdrew from the way, leaving the path for the governor and his soldiers. And when the holy Archangel Michael had come up with him, he drew bridle and stood by him, and said, "Hail, Dorotheos, good and faithful man, whither goest thou, and whence comest thou that thou art thus carrying this garment, and art walking along the road by thyself?" And Dorotheos, standing at a distance from him, answered and said, "Peace also be to thee! O my lord and master and governor, thy coming

“to us this day is well.” The governor, who was Michael, said to him, “Is not Theopisthe alive?” and Dorotheos, with his head bent towards the ground by reason of the glory of the governor, replied, “Master, thy handmaid liveth.” The governor saith to him, “What is this in thy hand?” [p. 37] and Dorotheos answered shamefacedly, “The garment of my wife.” The governor saith to him, “What wouldst thou do with it?” Dorotheos saith to him, “A mighty man hath visited us this day, and I am not able to find for him that which befitteth his rank. By reason of the season [of dearth] which hath come upon us we have no money in our hands, and I took this garment to give in exchange for a sheep, but the shepherd would not take it, and I neither know what to do, nor what to set before the governor.” The governor, who was Michael, said to him, “If I pledge myself to obtain a sheep for thee, wilt thou receive me and those who are with me into thy house this day?” Dorotheos answered and said unto him, “Yea, master, hold thou thy servant worthy that thou shouldst come under the roof of his house.”

Then the governor, who was Michael, said to one of the angels who were with him in the forms of soldiers, “Go with Dorotheos to the shepherd and say to him, “The governor who passed by thee [this day] saith to thee, Send me now a sheep of the value of the third of a *dinâr*, and I pledge myself to obtain the price thereof before mid-day this day, and to send it to thee.” And Dorotheos and the angel, who was in the form of a soldier, went to the shepherd in the name of the Archangel, and took a sheep.

Then the governor, who was Michael, looked at Do-

rotheos and said to him, "Behold, [p. 38] the sheep is "ready for the great man whom thou hast received into "thy house at thy bidding this day; see now if thou "canst not find a fish for my own want, for I do not "eat sheep's flesh." Dorotheos saith to the governor joyfully, "If God provideth it I shall buy it." The governor saith to him, "How wilt thou buy it?" Dorotheos answered, "I will leave this garment for it until I can send "the price of it to the fish merchant." And the governor called to one of the soldiers who were with him, and said, "Go to the market (?) and say to those who catch "fish, 'The governor who hath lately passed by you saith "to you, Send me a fine, large fish, the price of which "is the third of a *dinâr*, and I will send the price of it "to you with Dorotheos by mid-day to-day;" and the angel, who was in the form of a soldier, went to the catchers of fish in the name of the governor and took from them a fish and brought it to the governor. The governor then said to Dorotheos, "What wilt thou do "next? for thy business is now complete;" and Dorotheos said to him, "Yea, master, everything is now completed." And the governor said, "Let us go on;" and they took up everything, that is to say the sheep and the fish, and they went forward and Dorotheos walked along, thinking within himself, [p. 39] Where shall I find the money to pay for this sheep and this fish, and where shall I find the bread, and the wine, and the cushions upon which the governor may recline, and everything else which he needeth? And it came to pass, that multitudes of thoughts as to what he should do were in his heart, and he continued to pray to God and to the holy Archangel, saying, "O holy Archangel, O faithful helper, stand

“thou by me this day, for I am thy servant, and thou knowest that I have done all these things in the name of our Lord Jesus Christ.” Now while Dorotheos was walking along meditating these things the Archangel knew the thoughts of his heart, but he waited in order that he might see his faithful zeal for him.

And it came to pass that when they had arrived at the house of Dorotheos Michael knocked first at the door of the dwelling, and Theopisthe, the free-woman, the wife [of Dorotheos] came out; and Michael said, “Peace [to thee], O Theopisthe, thou beloved God-loving woman, how doest thou in these days?” Theopisthe answered, “Peace be upon thee, my lord, and master, and governor! Well has God brought thee to us this day with Michael the holy Archangel. Come in, master, stand not without.” And while Theopisthe the wife was saying these things, behold her husband Dorotheos came with the sheep in his hand, and the fish, and the garment, and laid them down before her. She saith to him, “O my master and brother, where didst thou find these things which thou hast brought with thee here? [p. 40] I see that the garment is still with thee.” Dorotheos saith to her, “The governor pledged himself for me and gave them to me.” And Theopisthe said to him, “Well hath God brought to us this day the governor and those that are with him with the holy Archangel Michael, and verily we will partake of the things for which he hath pledged himself for us;” and she spake these things joyfully. And the governor, who was Michael, said, “I will go to the Offering, for to-day is the festival of the holy Archangel Michael, and when the hour hath come make ready the place with care, and kill the sheep and the

“fish, but see that no one goeth near the fish until I have come and done with it according to my will.” And they said, “According to the command of our master “so shall it be;” and he went out from them, and they knew not who he was, but they thought that he was a governor of the district.

Then Dorotheos said to Theopisthe his wife, “What shall we spread upon the ground for the governor [to “recline upon], and where shall I find bread meet for his honour? Let us devote ourselves to doing this day “what lieth in our power for him.” His wife said to him, “O my brother, God hath not forsaken us. Arise, “find a man to kill the sheep, and let us make ready “the things in the house;” and he did so. And his wife said to him, “Bring out a little wine that we may know “if it is fit for the governor or not”, [p. 41] and when he had gone and had opened the door of the cellar he found it filled with wine to the very door. And Dorotheos was afraid, and went back to his wife and asked, “Hath any one brought wine here since I went out?” She saith to him, “As God liveth, when I brought out “a little wine for the Offering this day there was nothing “left in the cellar except one bottle;” and Dorotheos said to her, “Let us wait until we see what is the end of “the matter.” And they gave themselves to bringing out a little oil for the food of the brethren, and for the anointing of their heads, and when they had gone into the place where the oil was kept they found [there] seven jars filled to the brim with fine oil, and vessels which were filled with everything which they wanted in the house, butter, and cheese, and honey, and vinegar, and every other household matter; and they were afraid to go in.

After these things, when they had gone into their bed-chamber, they found a chest filled with all kinds of fine raiment of greater beauty and richer than that which they had worn at their wedding and in the days which were past; and after these things they went into the place where the bread was made, and there they found good and excellent bread. And straightway they knew that an act of grace had been done to them, and they glorified the God of the Archangel Michael. And Dorotheos said to Theopisthe his wife, "God hath provided all things, come, let us spread them ready for the governor, [p. 42] for the hour hath come for us to go "in to the holy offering." And when they had made all things ready, and had laid out a place upon which the governor might recline according to his rank, and had dressed the tables for the brethren according to their custom, they arranged themselves in goodly apparel, and went into the holy ministration in the church of the holy Archangel Michael; and they prayed there with great joy. And when they had come into the church they both bowed down before the place for prayer, and prayed to God giving great thanks, and they uttered blessings before the image of the holy Archangel Michael, and said, "We give thanks unto Thee, O our God Jesus Christ, and to Thy good Father, and to the Holy Spirit for ever, Amen. And we bless Thy holy Archangel Michael because Thou hast not hidden Thy mercy from us, neither hast Thou forgotten our gift; but Thou hast sent unto us Thy loving-kindness quickly." After these things they partook of the Mysteries and received the blessing of peace. Then they came out quickly into the presence of the brethren, and they sat down, and waited

for the governor with great expectation; and there were gathered together there men and women until the whole place was filled with them. And Dorotheos and Theopisthe girded up their loins, and stood up and ministered unto them in every thing which they needed, [p. 43] and they served them with good wine and choice oil and excellent food. And it came to pass that while they were thus ministering the governor, that is to say Michael, came with his soldiers, and knocked at the door. And Dorotheos and Theopisthe went out quickly with joy, and they opened the door, and received them, saying, "Happy are we in that we are held worthy of thy coming to us this day, O our master and governor, with thy soldiers; verily we rejoice this day, for this day is a great day, the festival of the holy Archangel Michael. Come thou in, O blessed one, and may God make thee joyful." Now when the governor had come in and found the whole place filled with women, and with small and great, he made as if he were astonished, and said to Dorotheos and Theopisthe, "O my brethren, what need have ye of all this multitude of men and women whom I see here? Lay not trouble upon yourselves this day by reason of our coming to you. Have ye not considered the affliction in which ye now are, and would it not be better to act thus in times of abundance?" And they answered and said, "O master and governor, forgive us. We have not laid trouble upon ourselves for thy sake, we only render thanksgiving to our God and to His Archangel Michael. Among those whom thou seest here to-day there is no stranger, they all are kinsmen of ours and are united to us in God;" and while these saints were saying these things [p. 44] the Archangel Mi-

chael rejoiced at the perfectness of their natural dispositions.

And after these things Michael and those who were with him went into the place which Dorotheos and Theopisthe had prepared for him, and when they had gone in they made the Archangel to sit down upon a seat. And he said to Dorotheos, "Bring me the fish before thou doest anything to him." And when they had brought him he said to Dorotheos, "Sit down and open his belly;" and he did so. The governor said, "Take out his maw," and he took it out, and found that it was very large. And Dorotheos said, "What is this, master?" and Michael said, "Open it;" and when he had opened it he found a bundle inside it sealed with seals. And he marvelled at the thing and said, "What is this, master?" and the governor, who was Michael, said to him, "Large fishes like this swallow everything which they find in the water, but open the packet, that thou mayest see what is inside it." Dorotheos said to him, "Master, how can I open it? it is sealed." Then the Archangel Michael stretched out his hand and took the bundle, and he found it to be full of fine gold money; and when they had counted it they found that it amounted to three hundred *dinârs*, and among the money were three pieces each of the value of a third of a *dinâr*. And when Dorotheos had taken them he lifted up his eyes to heaven, and said, "Righteous art thou, O God, and to Thee belong those who are upright, [p. 45] and those who put their confidence in Thee shall never be ashamed."

Then the governor said to Dorotheos and Theopisthe his wife, "Come hither to me, O my beloved brethren, and let me speak with you. Because ye are people of

“charity and because of the exceeding great trouble which
“ye have undertaken for the sake of my coming unto
“you this day, behold, God hath given to you this money
“under this seal, which is that of the finger of God my
“King, and which belongeth unto Him. And now in
“return for your charities and for the trouble which ye
“have endured for the race of man, and for those things
“which ye have done unto me and unto those who are
“with me this day, God hath shown a favour unto you
“this day by [the gifts of] these three hundred *dinârs*
“and these three pieces each of the value of a third of
“a *dinâr*. Take them, and give one to the shepherd,
“and one to the fisherman in exchange for the fish, and
“take this last and give it as payment for the corn to
“the man unto whom thou didst give thy garments yes-
“terday in pledge for the sake of the gift [to the church].”
And they, I mean Dorotheos and Theopisthe, threw them-
selves down upon the ground, and bowing low before
the governor, said, “What is this that thou sayest to us,
“O our lord, and master, and governor? Hast thou come
“to us thy servants that we should take aught from thee?
“Are not all men bound to minister unto the soldiers of
“the king? Art thou not set over us to do with us that
“which thou wilt? And, moreover, thou hast taken nothing
“except the grace of God and His gift. Knowest thou
“not, O our master and governor, [p. 46] what day this
“is, and that the little piece of bread which thou hast
“eaten with our kinsfolk is not ours, but that of God
“and His holy Archangel Michael, whose festival we
“celebrate this day? Nevertheless, O master and gov-
“ernor, if it be thy wish, we will take only the three
“pieces of money each of the value of a third of a *dinâr*,

“that we may give them in payment, one for the sheep, “[one for] the fish, and the third for the redemption of “the apparel which is pledged according to thy command.” And the governor, who was Michael, said to them, “Verily, by the life of my God and King ye must “perforce take all, and ye must not leave one behind, if “ye fear my God and King. For if He heard that ye had “not done so He would be wroth, and I should receive “rebuke before my God and King for your sakes; and “I will persuade Him to be pleased to grant unto you “even greater gifts than these. And since ye must wish “to know the truth, it is not only these things which are “entrusted to me to give to you, but when I shall have “returned to my city I will give unto you your riches “as aforetime, and many exceeding great honours; and “now take these things which are the usury upon them.”

And when Dorotheos and Theopisthe his wife heard these things they marvelled, and said unto him, “Master, “we besech thee, mock not at thy servants, and say not “things which are beyond our nature to bear. Our master “came unto us and did we give [him] money that we “might receive usury at his hands? Verily we never saw “thee, master, [p. 47] before thou camest into our house, “and we never looked upon thy face before this day, “and yet how sayest thou that thou hast received any- “thing from our hands?” The governor answered and said, “Listen unto me, and I will show you. The time “when I [first] came into your house was when your “parents died, and ye inherited possessions and money. “From that time until this day I have come into your “house once every month, and after I have departed ye “have sent to me, yea, ye have sent large gifts to my

“city unto my God and King, and your names have been
“written upon them all until the time when ye shall come
“into the presence of my God and King, that He may
“give them to you two-fold.” And Dorotheos and his
wife Theopisthe answered and said, “We entreat thee,
“O our master and governor, to show us this favour
“only to tell us what thy name is, that we may never
“be slack by reason of these things which thou hast
“spoken unto us.” Then the governor, who was Michael,
answered and said unto them, “Since ye wish to hear I
“will show you my name and the name of my city. I
“am Michael, the governor of the denizens of heaven
“and of the peoples of the earth. I am Michael, the
“chief captain of the powers of heaven. I am Michael,
“the ruler of the worlds of light. I am Michael, [p. 48]
“who decide all battles before the king. I am Michael,
“the glory of all beings in heaven and in earth. I am Mi-
“chael, the mighty one, by whom all the mercy of God hath
“taken place. I am Michael, the steward of the kingdom
“of heaven. I am Michael, the Archangel, who stand
“by the hands of God. I am Michael, who bring in
“the gifts and offerings of men to God my King. I am
“Michael, who walk with those men whose trust is in
“God. I am Michael the Archangel, who minister unto
“all mankind in uprightness, and I have ministered unto
“you from your youth up until this hour, and I will
“never cease to minister unto you until I have brought
“you to Christ my eternal King. Inasmuch as ye have
“ministered unto me and unto my God with fulness of
“strength I will never forget your gifts, and I will never
“put your offerings and charities which ye have done
“to God in my name behind me. Did not I stand in

"your midst yesterday and hear what ye said to each
 "other in respect of your wonted gifts at the festival?
 "Was not I with you when ye wept, and besought me,
 "saying, "Entreat God to take us out of this world
 "since the hope of thy charity is taken away from us?"
 "[p. 49] Did not I see you when ye brought forth your
 "garments in which ye were accustomed to receive the
 "Blessings, and wished to sell them for the sake of the
 "sacrifice? I say unto you that I was present at all these
 "times, and will be with you, and I will never forget
 "any of the things which ye have done from your youth
 "up until this present, and I will show forth them all for
 "you before God, Who is my King; and verily your
 "offerings have been received like those of Abel, and
 "Noah, and Abraham, because ye gave them in upright-
 "ness of heart. Blessed are ye, and good shall come
 "unto you, and as are your names, so shall your blessing
 "be; for the interpretation of Dorotheos is 'sacrifice of
 "God', and the interpretation of Theopisthe is 'charity
 "'of God'."

"I am the Archangel Michael who stand by the hands
 "of God, and ye have gotten for yourselves one to pray
 "for you. I am Michael who receive your prayers, and
 "supplications, and charities, and bring them up to God.
 "And likewise it was I who went to Cornelius' and
 "showed him the way of the life by baptism, which he
 "received at the hands of Peter the chief of the Apostles.
 "Fear ye not, for I will not depart from you, and I will
 "be near unto you when my God draweth nigh unto you,
 "because of your great charity towards me, [p. 50] as it

I See Acts x. 30.

“is written, ‘Draw nigh to God, and He will draw nigh unto you.’”¹

“And now, O Dorotheos and Theopisthe, be strong, and take these things from my hands, for I have already told you that it is the increase (*or* usury), and that the crown(?) is in the heavenly Jerusalem, the city of the King of all the beings of heaven and earth. And I have already given thanks unto you before God in return for your gifts and charities”. And when he had said these things unto them, he gave them the money with the [salutation of] peace, and went up to heaven with his angels; and Dorotheos and Theopisthe looked after him with fear until he had gone into heaven in the peace of God; Amen.

And Dorotheos and Theopisthe his wife did as the holy Archangel Michael commanded them, and they finished the festival with joy, and they ate and glorified God; and they ceased not from the works of charity which they were wont to do in the name of Michael until they ended their life.

And now, O my beloved, will not ye profit a little by what ye have just heard? Is not this narrative sufficient to persuade your minds? Be ye not prevented from bringing [your offerings] to God in the name of Michael, for are ye not now certain that it is Michael the Archangel who will receive whatsoever ye give to God, [p. 51] and that he will make it manifest before Him on your behalf, and also that whatsoever ye give in the name of the God of Michael, He will give a two-fold increase to you through him, as He did to these

¹ St. James iv. 8.


holy men? Ye have already heard, O my beloved, of the great gifts to God which these holy people, Dorotheos and Theopisthe, whose minds were right with Him, set apart for Him, and how God extended His love towards them, and how He sent to them the Archangel Michael, who provided great and boundless riches, and a ladder to the kingdom of heaven for them. And I, O beloved brethren, know of a truth that whatsoever ye give in the name of the holy Archangel Michael ye shall receive twofold in this world, even before ye attain unto heaven.

And now, O men filled with virtue, restrain not yourselves, and set not a limit upon your power [of giving], for ye know that it is not for what ye have given, or for what ye will give, that the Archangel Michael will minister unto you with joy, and whether it be little or much he will receive it from you as [the gift of] your zeal. God seeketh from you nothing which is beyond your power, He only looketh for an offering of goodwill; listen, and I will show you. When the Saviour was with us upon earth [p. 52] men were wont to bring their rich gifts, and to cast them into the treasury [of the temple], but God did not justify them greatly. But when the widow woman searched in her house and found only two mites, she brought them with uprightness of heart, and cast them into the treasury; and He gave her a blessing, and praised her, saying, "Everything which she hath she hath given; she hath given all her life".¹ And do thou likewise, O my beloved, be zealous to give gifts unto God in the name of the Archangel Michael, and he himself will give unto thee a multitude of good things, and will

¹ St. Mark xii. 42; St. Luke xxi. 2.

minister unto thee by them. If thou givest a gift in the name of the Archangel Michael, God will give to thee of that gift, and Michael will ascribe honour unto thee; and if thou givest a gift in the name of the God of Michael, it is God Who will help thee in His mercy in His never-ending kingdom in heaven. If thou shalt receive a stranger in the name of the God of Michael, God will receive thee in the courts of peace. If thou givest drink to the thirsty in the name of the God of Michael, God will give thee to drink of the good things of His kingdom. If thou clothest a naked person in the name of the God of Michael, God will clothe thee in a robe of glory in the heavens. If thou givest a cup of wine to anyone in the name of the God of Michael, [p. 53] God will give thee to drink of the wine of the true, rich vine; and if thou hast not wine, give a cup of cold water only, according to the words of God in the Gospel which say, "Whosoever shall give you a cup of cold water in My name (and ye are Christ's) shall not lose his reward,"¹ and God will give thee to drink of the fountain of life which cometh forth from His holy throne. If thou visitest a sick person in the name of the God of Michael, God will send His angel to visit thee in thy great sickness, which is the day of thy death. If thou goest to those who are in prison, and comfortest them on the festival of the Archangel Michael, God will send Michael to deliver thee from the prison of Amenti,² and God shall say unto thee, "I was in prison and thou camest unto Me."³ If thou buildest a church in the name of the God of Michael, God will

¹ St. Matthew x. 42.

² *I. e.*, the Egyptian 

³ St. Matthew xxv. 36.

bless thee with a house, not built with hands, in heaven. And if thou seest anyone feeble with bodily infirmity, and ministerest unto them with medicines, the God of Michael shall heal thee of the sickness of Amenti, for it is written, "Be merciful that mercy may be shown unto you;"¹ and again, "Blessed are the merciful, for mercy shall be shown unto them;"² and again, "Charity shall make a man to be praised in judgment;" and again, [p. 54] "Charity shall cover the multitude of sins."³

O beloved brethren, it is meet for us to strive to show mercy by means of gifts to God, and charity in the name of the God of Michael, for we know that it is meet and right so to do; and God is nigh at all times, and He giveth to each one according to his works. And let us stretch out our hands in charity at all times, O my beloved, for charity is of God, and charity is mercy. He showed mercy unto our father Adam, and unto our mother Eve, and He accepted their repentance, and forgave them their transgressions through the prayers of Michael. He shewed love towards the righteous man Abel, and accepted his sacrifice through the prayers of Michael. He shewed mercy unto Enoch, and removed him from this life without letting him see death, through the prayers of Michael. He shewed mercy unto Noah, and made him an ark, and delivered him and all his house through the prayers of Michael. He shewed mercy unto Abraham our father, according to His covenant with him, and He gave him Isaac through the prayers of Michael. He shewed mercy unto Isaac at first when he was about to be sacrificed, and gave a ram

¹ Prov. xiii. 21, 22; Zech. vii. 9; St. Luke vi. 36, 37.

² St. Matthew v. 7.

³ 1 St. Peter iv. 8.

in his stead [through the prayers of Michael]. He shewed mercy unto Jacob, and gave him grace in the sight of his brother Esau, through the prayers of Michael. And God shewed mercy unto Joseph, [p. 55] and delivered him out of the hands of his brethren, and from the Egyptian woman, through the prayers of Michael. And God shewed mercy unto Moses, the greatest of the prophets, and filled him with grace more than any other man, through the prayers of Michael. He shewed mercy unto Joshua the son of Nun, and made the sun stand more than a whole day until he had overthrown his foes, through the prayers of Michael. He shewed mercy unto David the king, and He chose him out from among his brethren, and anointed him king over His people, through the prayers of Michael. He shewed mercy unto Solomon, and commanded him to build the temple of God, through the prayers of Michael. He shewed mercy unto the righteous king Hezekiah, and He added fifteen years of grace to his days, through the prayers of Michael. He hath shewed mercy unto the whole race of Adam, and our God hath wrought exceeding grace with them, for He bowed the heavens, and came down upon earth, and took flesh in the holy Virgin, and gave His own soul as a redemption for us, to deliver us from Amenti, through the prayers of Michael. And God shewed mercy unto our fathers the Apostles, and chose them out from the whole world, and He gave them power to turn all men to the knowledge of the truth through the prayers of Michael.

[p. 56] And now, my beloved, behold we know that God's whole will existeth in mercy and love, and that the holy Archangel Michael is a comforter and ambassador for us with God. Let us then ourselves follow and seek

after mercy and love, for it is written, "Mercy exalteth, "and love maketh upright;" and our Master, and God, and Saviour, Jesus Christ the merciful One, cried out, saying, "Be merciful, that mercy may be shown to you,"¹—that is to say, give to God that gifts may be given to you—and again, "With what measure ye mete, it shall be measured unto you."² Let us then mete with good measure to-day, on the festival of the holy Archangel Michael, that he may mete to us good measure in the kingdom of heaven; and let us keep a spiritual festival this day in the name of the Archangel Michael, that we may keep with him and with God the festival which endureth for ever in heaven. Let us put away from us all injustice on the festival of the holy Archangel Michael, that we may array ourselves in the apparel of light, and let us glorify God, and His holy Archangel Michael on this day of his holy festival, that he may glorify us with great and perfect beauty. And let us draw nigh to the Archangel Michael in his holy festival, [p. 57] having our bodies cleansed with holy water and made beautiful with glorious apparel, and our hands full of incense, saying, "O ruler "of the heavens, O Archangel, pray to God that He may "mercifully grant us bread of sufficiency, and clothing, and "entreat Him on our behalf to forgive us. O holy Arch- "angel Michael, pray to God for us, that He may merci- "fully grant us to be at peace with each other, for thou "art our peace. Thou knowest, O our champion, that we "are earth, and dust, and ashes, but God is merciful to "forgive us; we have sinned, and to thee it belongeth to "pray to God to forgive us, O Michael the holy Archangel!

¹ Compare St. Luke vi. 36, 37.

² St. Matthew vii. 2.

“We have sinned, and thou must pray to God our King
“for us. We know of a truth, O Archangel Michael, that
“thou art the wall of the loving-kindness of God, the
“merciful One, and that thou art an ambassador for us be-
“fore God, the Father of blessed compassion in everything
“for us, that He may forgive us all the sins which we have
“wrought, wittingly and unwittingly, wilfully and against
“our will, and that He may grant unto us a way to leave
“them behind us and to press forward, and that He may
“stablish us spotless before Himself. It is thou, O holy
“Archangel Michael, the general of the hosts of heaven,
“[p. 58] who dost take care for us, and who dost glorify
“every one who keepeth the festival in thy holy name in
“every place.”

O my beloved, verily I have put my hand to a great undertaking, one which is beyond my power, and I have sought a great and wide sea which I am not able to pass over; but I said at the beginning of this encomium that my ship was small, that my merchandise was without value, that I knew not the craft of the sailor, and that the great deep—which is the deep of this encomium in which I ascribe honour to the holy and mighty Archangel—was very difficult to pass over. And I beseech you, my brethren, to help me to save myself from this great and boundless abyss, that I may come to land again in safety, for I have begun to speak to you concerning the glory and honour which belong to, and are meet for the Archangel Michael, whose festival we celebrate this day. But my tongue is a tongue of flesh, and my flesh is the flesh of weakness, and I have not power to describe the measure of his glory, nor the greatness of his rank. Thou art, O holy Archangel Michael, with God, the joy of my heart,

the ornament of my tongue, the speech of my mouth, and the director of my heart towards God. What mouth, or what tongue, or what heart filled with power is able to describe the measure of thy worth, [p. 59] or to arrive at the knowledge of the measure of the majesty and glory with which God hath endowed thee? All these things which I have said, O ruler of the kingdom of heaven, are meet for the glory of thy majesty, but forgive me, O my lord Michael, for I am a sinner, and my works are feeble. I beseech thee, O Michael my helper, to accept this my little sacrifice which I have brought in to give to thee at this holy festival, and restrain not thyself from hearkening unto thy servant because my gift is miserable; but accept my zeal, even as thou didst accept the two mites, for I know that thou art merciful and gracious, and therefore I seek thee, for I have no other ambassador with God but thee, O Archangel Michael. And if thou wilt do good unto me, and wilt receive my little offering, even though it be poor, I will be watchful henceforth to ascribe honour to thee with my sinful mouth, and halting tongue, and heart, all the days of my life. And moreover, I verily believe that if I forget thy name and do not keep it always in remembrance in my heart all the days of my life, O Archangel, that I shall bear no fruit, and be without reward from God; for it is the remembrance of thy holy name, [p. 60] O great and holy Archangel, which delivereth me in my lying down and rising up. O holy Archangel Michael, through whom the whole race of Adam hath found freedom of speech before God, it is thou who comest and makest mention of us before Him, that He may show mercy upon us; be thou with us on this day of thy great

festival wherein thou art an ambassador before God for us; that He may accept our zeal which we show in thy holy commemoration, O Michael our holy Archangel, that He may direct all our paths so that we may walk always before Him in the will of God; that He may deliver us from all the snares which the enemy of all truth and the evil liar spreadeth for us; and that He may stablish us to Himself in the kingdom and priesthood to be a holy family and a living people by the prayers which the Lady of us all, the bearer of God the Word, maketh for us—for verily the holy Mary, who was Virgin at all times, is our ambassadress before the holy and mighty Archangel Michael, whose festival we celebrate this day, and who prayeth to God always for us—and by the prayers of the whole company of our incorporeal associates; and by the prayers of Saint John the Baptist, the forerunner and holy martyr [of Christ], than whom among those born of women none greater hath arisen; [p. 61] and by the prayers of the Patriarchs, and Prophets, and the chief Apostles who follow the true Bridegroom, our Life, our Lord Jesus Christ; by the prayers of the three holy children Shadrach, Meshach, and Abednego; by the prayers of Saint Stephen, and of the whole company of the holy martyrs, and of the holy men who bore the cross, who stand before the royal throne of God the Word, and entreat Him day and night to have mercy upon His people. He is our Lord and our God, Jesus Christ, to Whom be all glory, and honour, and adoration, and reverence, which are meet for the Father with Him, and the Holy and vivifying and consubstantial Spirit with Him, now and always, and for ever and ever, Amen.

[P. 63] [Here beginneth] the discourse of Abba Severus, the holy patriarch and Archbishop of Antioch, in which he shewed forth the compassion of God, and spake concerning the presence of the holy Archangel Michael, and of his love towards man, and how he delivereth men from the snares of the Devil. In it he also spake briefly concerning the holy Lord's Day—now in that year the festival of the holy Archangel Michael happened to fall upon the holy Lord's Day—and he spake, moreover, concerning Matthew the merchant, and his wife, and his son, and of how they believed in God through the prayers of the holy Archangel Michael. This discourse was pronounced on the twelfth day of the month Athôr, at the gathering together of the multitude to celebrate the festival of the holy Archangel Michael at his shrine, in the peace of God. Amen.

I hear David, the holy Psalmist, inviting us to assemble together on this festival to-day, [p. 64] and crying out, and saying, "The angel of God encampeth round about "all those who fear Him, and delivereth them."¹ My beloved, the festival this day is two-fold: it is the festival of the holy Archangel Michael, and the festival of

¹ Psalm xxxiv. 7.

the holy Lord's Day, [the day of] the resurrection of our Saviour. Behold I see that a great calm hath come, and that there is not a breath of wind to disturb us, and that ye all are ready to receive the words of instruction; so then, whether it be I who speak, or ye who listen, let there be wholly fulfilled in us the words, "And some brought forth an hundredfold, some sixty, and some thirty."¹ And moreover, ye know that the Giver of the true reward, our Lord Jesus Christ, the Son of the Living God, is not far from us, for He saith with His lifegiving and truthful mouth, "Where two or three are gathered together in My name, there am I in the midst;"² and since our God is with us let us accept the words of David, the Prophet and Psalmist, which say, "Be still, and know that I am God. I am exalted over the heathen, I am exalted over the whole earth."³ Ye know also, O my beloved, that to-day is the festival of our salvation, the holy Lord's Day, in which, first of all, it is meet that we should hymn, and bless, and glorify God—to Whom all honour is due always, [p. 65] and for ever and ever. Amen—and afterwards, that we should direct our discourse to the honour of Michael, the mighty and holy Archangel. Hear ye also Him in the holy Gospel according to Matthew: "The Archangel of God said to the women, "Fear ye not, for I know that ye seek Jesus Who was crucified. He is not here; for He is risen, as He said to His disciples."⁴ And Saint Matthew saith, "He was like lightning, and his clothing was white like snow,"⁵

¹ St. Matthew xiii. 8.

² St. Matthew xviii. 20.

³ Ps. xlv. 10.

⁴ St. Matthew xxviii. 5.

⁵ St. Matthew xxviii. 3.

that was the holy Archangel Michael, the ruler of the hosts of heaven. Let us then keep the feast this day, my beloved, for God is in our midst, and the whole company of the angels keep the festival of the holy Archangel with us, for it is Michael who entreateth God always to forgive the whole race of man their sins. With which of all the saints was not the Archangel present to deliver him out of all his afflictions? and to which of all the martyrs did not the Archangel Michael give strength by God's command until he received his crown? And now, my beloved, if ye wish to know whether the Archangel Michael be present with those who walk after God with all their hearts, or whether he prayeth unto God that he may be their helper, listen, and I will show you this great miracle which took place through the power of God and through the prayers of the holy Archangel Michael, [p. 66] which is related by men worthy of belief.

There was once a merchant whose name at first was Ketsôn, and he sprang from the country of Entikê, and he was very rich and he had there much business; but he knew not God, for he was a pagan and worshipped the sun, and he lived in his heathenism, and God wished to deliver him. And it came to pass on a time that he loaded a ship with his wares, and departed to a city in the country of Philippi (?) called Kalônia, in which they worshipped God alone, and he entered therein on the first day of the month Athôr, and stayed there and sold his wares. And when the eleventh day of the month Athôr had come, at the time of noon on that day he passed by the shrine of the Archangel Michael, and saw [men] crowning it with lanterns and draping it with cloth, and he marvelled greatly, and sat down there according

to the dispensation of God to see what would be the end of the matter. And when the evening was come he saw that all the multitude was gathered together there, and they lit the lamps and sang sweet hymns of praise; and the man marvelled, and because of his exceedingly great astonishment he slept by the door of the shrine. [p. 67] And during the night the clergy and the law-loving gathered together and performed the service, and the man marvelled greatly at what he heard. And when the morning had come he set out to go unto two Christians who dwelt in that city, and he asked them, saying, "My brethren, what hath happened, and what is "[the meaning of] the crowd which is in this city to-day?" And the men said to him, "To-day is the twelfth day of "Athôr on which we celebrate the festival of the holy "Archangel Michael, for it is he who prayeth for us to "God that He will forgive us our sins, and will deliver "us from all evil." And the merchant said to them, "Where is he? for I myself would speak with him and "ask him to deliver me from all evil." And they answered and said to him, "Thou wilt not be able to see him until "thou art perfect, but if thou wilt become a Christian "thou canst ask not only him who is the servant, but "thou shalt also see his God, and become a participator "in his glory, and He will deliver thee from all evil." The merchant saith to them, "My brethren, I beseech "you to bring me with you to-morrow that I may become "a Christian, and I will give each of you a basket of "money, for my heart inclineth greatly to the object of "your worship." And the men said to him, "Thou canst "not become like unto ourselves until our Father the "Bishop hath prayed over thee, [p. 68] and hath sancti-

"fied thee and baptized thee in the name of the Father, and "the Son, and the Holy Ghost; then wilt thou have become "a Christian. But wait until our Father the Bishop hath "a convenient season, and then we will take thee to him, "and he will make thee like unto ourselves;" and he did as they spake to him, and he waited that day.

And on the morrow he came to them and said, "My "good brethren, take me with you, that the God of Whom "ye spake may give you your reward;" and the two believing men took him to the Bishop and shewed him everything which had taken place. And the Bishop said to the merchant, "From what country comest thou?" and the merchant said, "I am from the country of Entikê." And the Bishop said to him, "Art thou persuaded to "become a Christian?" and the merchant said, "Yea, of "a certainty, O my Father, for by what I have seen and "heard in this city it seemeth good to me to become a "Christian." And the Bishop said to him, "What god "dost thou worship?" and the merchant said, "I worship "the Sun". And the Bishop said to him, "When the sun "hath set and hath gone down into the earth, if a "necessity arise where canst thou find him to help thee?" The merchant said to him, "My Father, be graciously "pleased to help me, and baptize me, and I entreat thee "to make me a Christian like all the men of this city." [p. 69] And the Bishop said to him, "Hast thou a wife "or children?" and the merchant said to him, "My wife "and my children are at home in my city." And the Bishop said to him, "If it be so, we will not invoke "God's blessing upon thee, lest the minds of thy wife and "children be not in accordance with thine, and there "arise a stumblingblock between you and between us,

“and it happen that either she is separated from thee, “or she causeth thee to apostatize from the service of “God and from the baptism which thou wilt have received “—for the first transgression took place through a wo- “man—but if her heart be in accordance with thine, come, “and I will make thee a Christian.” When the merchant heard these things he rejoiced greatly, and having been blessed by the hand of the Bishop, he came forth and made ready to depart to his city.

And when the Devil, the hater of all good, knew that the man had given his heart to God he was envious of him, and it came to pass that when Ketsôn had come upon the sea, he raised up a mighty storm, and he made the waves to rise up round about the ship, so that all those who were therein were well nigh drowned. Then the merchant cried out, saying, “O my Lord Jesus Christ, “help me in this great need, and I will believe in the “great glory which I have seen in the shrine of the holy “Archangel Michael, and henceforth, until the day of our “death, [p. 70] I and all my house will be Christians.” And straightway at that moment a voice came to him, saying, “Be not afraid, for no evil shall betide thee;” and immediately the crests of the waves bowed down and sank to rest, and the ship righted herself and sailed along smoothly, and by the command of God the merchant arrived in his own city, and no evil happened to him.

And when he had gone into his house he rejoiced with exceeding great joy, and he told his household of the marvellous thing which had happened to him in the ship, and of all that had befallen him in the city of Kalônia. And he spake to them, saying, “Verily, the sun “which we worship is not a god, but he is the servant

“of the great God of heaven, Jesus Christ, the Son of “the living God, Who He is, and it is He who is the “God of the universe, and it is through Him that all “things exist;” and he told them also concerning the honour of the holy Archangel Michael, his mighty son, and they marvelled greatly. Then the man turned to his wife, and said to her, “If thou wilt be obedient unto “me, arise, come with me, and let us become Christians, “and let us make ourselves servants of Christ, and let “us not halt between two opinions. If, however, thou wilt “not be persuaded I will not force thee. Behold I have “eight thousand *mithkâls* remaining to me, and of these “I will give thee one thousand, and thou shalt abide in “thine own worship; but as for me, I will go and receive “remission for my sins.” [p. 71] And his wife said to him gladly, “Verily, my master and brother, whatsoever way “thou goest, that will I travel with thee, and whatsoever “death thou shalt die, that will I myself die;” so they made everything ready, and they embarked and came to the city of Kalônia, and the man marvelled how God had helped them. And they went to the two men whom [Ketsôn had] first [seen], and they saluted them, and made known to them that they had come to be made Christians, and they took them to the Bishop, and shewed him, saying, “This is the man who came recently to be made a “Christian, and behold, he hath now come with his wife “and child to become Christians.” And the Bishop rejoiced with an exceeding great joy at the conversion of their souls, and when they had been brought in to him he said, “Do ye in very truth wish to become Christians?” And the merchant answered humbly, “Yea, by God’s will, and “by thy holy prayers, O Father.” Then the Bishop caused

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them to make ready a Jordan in the shrine of the holy Archangel Michael, and he instructed the man, and his wife, and his four sons, and their servants, and he baptized them in the name of the Father, and the Son, and the Holy Ghost. Now the name of the merchant was at first Ketsôn, but the Bishop changed it, and called his name Matthew, [p. 72] and his wife he called Irene; and he called the first of the four sons John, the second, Stephen, the third, Joseph, and the fourth, Daniel. And he made ready the Communion and gave to them of the holy Mysteries, the Body and Blood of our Lord Jesus Christ. And after their baptism they tarried a month with the Bishop, and he instructed them in the things of their upright faith. And Matthew the merchant, by reason of the exceeding great joy which had come to him, gave six hundred *mithkâls* to the shrine of the Archangel as a thanksgiving offering for his salvation. And they received blessing at the hands of the Bishop before returning to their own country, and they bade farewell to the chief men of the city and to the law-loving men with great joy, and by the will of God they returned to their country, being guided and directed by the holy Archangel Michael.

And when they had gone into their house they made a great feast for their people, and they distributed great charity to the needy, and widows, and orphans, and their village marvelled at them, and their name was in the mouth of every one; and they made their country to shine by their good deeds.

And it came to pass after these things, when two months had passed by, that the excellent man Matthew went to his rest; he had come [to work in the vineyard]

at the eleventh hour, [p. 73] but through the prayers of the holy Archangel Michael he received the wages of the whole day. And his little sons and their mother ceased not from the good things which they were wont to do in abundance while their father was alive. Now the Devil and his fiends could not bear to see the good deeds which these holy people were doing, and he stirred up the people of their city against them, and he made them to hate them with a great hatred, and at length they rose up against them and seized their possessions by violence, and the things which were in their storehouse. Then John said to his mother and brethren, "Behold, ye see how much they have afflicted us since our father died, arise now and let us leave this place, and go to the royal city, and live there; for it is written in the holy Gospel, 'If they persecute you in one city, flee to another.'¹ And behold they have persecuted and afflicted us here; but God's will be done." So they arose secretly, and took what things remained unto them, and they went into the royal city, and lived there, saying, "May the God of the Archangel Michael be our helper;" and they multiplied the charities which they were wont to do of old.

And again the Devil could not bear it, but was disturbed when he saw these pious people giving their charities in faith—now he knew not that the holy Archangel Michael would put him to shame—and at length he roared like a lion. [p. 74] And it came to pass that when a few days had gone by, the watchmen of the city went in and robbed the house of one of the chief

¹ St. Matthew x. 23.

nobles of the city, and they carried off much booty; and the nobleman told the governor who was over the city, and he made an enquiry into the matter by the hand of the controller of the city, who straightway laid hold of the watchmen and compelled them to find for him the nobleman's property. And while they were disturbed concerning this matter, behold the Devil took the form of a man, and went about throughout the city, and cried out, saying, "I know who stole the property of Sylón the nobleman, for I saw these four strange young men, who came here a few days ago, go into the house, and plunder it, and we know of a truth that this hath been their business from the time when they lived in their country." And when the men of the city heard these things they told the governor, and straightway they dragged them along by the hair of their head by the governor's command, and brought them in before him. Now they dragged them along without mercy, and their mother followed after them weeping, and she comforted them, saying, "Fear ye not, my children, for God, in Whom we believe, and His holy Archangel Michael are able to deliver you from all evil, [p. 75] and from those who speak falsely against you for His sake." And as she spake these things a voice came to them out of heaven, saying, "Fear ye not, for I will not allow any evil to betide you: I am Michael, and I will watch over you to guard you from all evil."

And it came to pass that while they were standing before the governor who was questioning them, the Archangel [Michael] came and stood a little way off in the form of a patrician of the empire; and when the governor saw him he rose and stood up and besought him, saying,

“Prithee come, sit down, and listen to this dispute.” And when he had sat down the governor made them bring the four young men before him, and he said to them, “Be quick and give back to the nobleman the stolen things before I inflict punishment upon you.” And they answered and said, “As the Lord God of the Christians liveth, and by the glory of His holy Archangel Michael we have never taken part in this matter.” And the Archangel Michael said to the governor, “I am sure that the truth will be manifest by these means. Let them take the youngest brother of these men, and carry him into the house of the chief watchman, whose heart is inflamed against these men, and let him cry out, saying, ‘In the name of my Lord Jesus Christ, let the stolen things which belong to Sylôn the nobleman, [p. 76] on account of which they have accused us, appear;’ and straightway the truth will be made manifest.” And straightway the governor commanded them to take the little child into the house of the chief watchman, as the Archangel Michael had said, and he cried out, saying, “In the name of my Lord Jesus Christ and of the holy Archangel Michael, let the things stolen from Sylôn the nobleman appear.” And straightway a voice came, and everyone heard it, saying, “Go down into the cellar, and ye will find everything; these young men are innocent of the offence;” and they went down straightway into the cellar, and found all the stolen things. And when they told the governor what had happened he marvelled greatly, and when he turned round to tell him that had taken the form of a patrician, that is to say Michael, what had happened, he did not know where he had gone; and he marvelled greatly. And he set the

young men free, and they went to their house glorifying God and His holy Archangel Michael; and these pious people did not cease from doing the good deeds which they were wont to do unto everyone, and everyone marvelled at their good life.

And it came to pass some time after these things had happened that a certain man accused two men before the governor of not having paid the debt awarded by a former judgment, and the governor gave the two men over to certain soldiers that they might compel them each to pay one hundred *mithkâls*, [p. 77] but they had not the wherewithal to pay. And it happened opportunely that the good man John met them, and when he saw the soldiers mercilessly driving them along with blows, he said to the soldiers, "For what reason do ye "beat these men?" And the soldiers said, "We have "seized them because each [oweth] one hundred *mithkâls*." And John said to them, "Will they be set free if the two "hundred *mithkâls* be paid?" and the soldiers answered, "Yea, but if they pay not the money they will be slain." Then John entreated the soldiers, saying, "Wait a little, "and I will come back to you;" and he went into his house and brought out two hundred *mithkâls*, and he gave them to the soldiers, and they set the two men free, and he also gave unto each of the four soldiers, who had been set over the two men, a *mithkâl*.

And again the Devil, the enemy of all truth, could not bear [to see this], and was filled with envy against the pious brethren because of their good works, and he stirred up a great and exceedingly hard and severe trial, which was this. And it came to pass after these things that a certain man in the city had invited some friends

and neighbours into his house—now it was eventide— and this man lived nigh unto the house of the pious brethren; and when they had eaten and drunk, a certain man rose up to go to his house. And as he was walking across the open ground of the city, a scorpion stung him, and he fell down and died immediately, and no man knew what had happened to him. [p. 78] And when the watchmen of the city were going about on their rounds together, they found the dead man, and they brought him into the light, and although they examined the body they knew not what had happened to him; and they made him ready for burial and when it was morning they carried him to the sepulchre.

And the Devil, taking upon himself the form of a man, cried out to the whole city, saying, "This wicked "murder of the man who is dead—the cause of his "death and his murderer being known unto no man— "cannot have been committed by any one except those "four strange young men, and I am [ready] to bear "witness to this fact." And these words spread through- out the whole city, and the general went and told the governor Kesanthos, who straightway commanded and they brought the four young men [before him] with their hands tied behind them, and chains round their necks. And as they were bringing them before the governor, a voice came to them, saying, "Fear ye not, for behold "the time of tribulation passeth by, and peace shall come "unto you from God;" and they set them before the governor as condemned criminals. And behold straight- way the holy Archangel Michael took the form of a great general of the Greek Emperor, and when Kesanthos saw him, he rose up and stood upon his feet before him;

and when he had come up to him they sat down together. And when the Archangel Michael saw the young men standing there, [p. 79] he said to Kesanthos the governor, "What is the business of these young men?" and the governor told him what had happened. And Michael said to him, "It is not known then, who slew the man?" and the governor said to him, "They have brought these young men in to me, saying that they slew him." And Michael said to him, "It seemeth to me that if the matter be thus, and that a man hath died, we cannot know who hath slain him until we bring the dead man here in our midst, and we ask him, and he tell us and shew us who hath slain him; so then if thou wishest to know the truth let them bring the dead man himself here, and we will question him, and he will speak to us, and shew us who hath slain him." And straightway the governor commanded, and they brought the dead man into the midst [of them]. And the Archangel Michael said unto Daniel, the youngest brother of the pious men, "Go, say to the dead man, In the name of my Lord Jesus Christ, the God of heaven and earth, show us what did happen unto thee;" and the child did so. Then God, Who loveth mankind, and Who wisheth to make His holy name glorious in all places, so that men may believe in Him, made the soul of the man to return to his body, and he came to life for the salvation of the governor and of the whole multitude of the people of that country. And the man cried out, saying, "Woe unto thee, O Kesanthos the governor, for thou hast been bold to sit down with the holy Archangel Michael, [p. 80] the general-in-chief of the powers of heaven; and, moreover, these men, who have been accused are innocent

“of the offence, and are just men, for it is not they who have slain me, but the scorpion which bit me, and caused me to die. And it is by reason of the excellence of these men that hath happened unto thee the great blessing that thou hast been deemed worthy to see the holy Archangel Michael. And behold, the marvellous things of God which thou hast seen set thou in thy heart, and forsake these pleasures, and these dead idols in which there is no profit, that God may forgive you the offences of your previous life. And as for me, a great act of grace hath been shewn unto me, for through these just men I have seen the Archangel Michael.” And straightway the Archangel Michael went up into heaven with great glory, and the governor and all the multitude saw him go up into heaven, taking up with him the soul of the dead man; and the governor and all they who were with him were in exceeding great fear.

And after a long time the heart of the governor became quiet after the fearful, and mighty, and marvellous thing which he had seen, and he rose up and kissed John, saying, [p. 81] “Blessed be the hour in which ye came into this city. We beseech you to show us your God in Whom ye believe, and we ourselves will believe in Him for our salvation.” And John said to them, “We believe in the Lord Jesus Christ, the Son of the living God;” and the governor and all the multitude cried out, saying, “Verily, Jesus Christ is the living God, and there is no other God besides Him.” And John said to the governor, “Arise, and write to Constantine, the Emperor of the Greeks, and tell him of everything [that hath happened]; and entreat him to send to us one of the Bishops of your country that he may instruct

“you in the name of the Father, and of the Son, and of “the Holy Ghost.” And Kesanthos the governor wrote to the Emperor Constantine, saying, “Kesanthos, whom “men call governor, dareth to write to the mighty Ruler “and Emperor, Constantine, the servant of Jesus Christ, “sending greeting. A mighty act of grace hath come “to us from the good God, Who hath had us in re- “membrance, and He hath brought us from the service of “polluted idols, and hath turned us to Himself by His “great and exceeding goodness through the prayers of “the holy Archangel Michael, and we have been ac- “counted worthy to see him with our eyes, and he made “a dead man to speak with us mouth to mouth, after “he was dead, and afterwards he went up to heaven “with great glory, and we all saw him. And further- “more, [p. 82] we entreat thy majesty to send unto us “one of the Bishops who are with thee, that he may “enlighten us in the right faith, and that he may shew “us the way wherein we should travel unto God, and “that he may give unto us the holy sign of the Cross. “And if thou wilt do this for us, thou wilt receive a great “crown from Christ by reason of this thing; may the “God-loving Emperor be strong through the strength of “Christ the King of the Universe.”

And the Emperor Constantine received the letter with great readiness, and he read it and marvelled greatly at what had happened, and he glorified God. And he wrote to Saint John, the Archbishop of Ephesus, with great solicitude, saying, “First of all I kiss thy holy hands “which hold the flesh of the Son of God in truth. Great “joy hath come unto us from God, and behold, we send “unto thee to tell thee also thereof, for we know that

“thou wilt rejoice exceedingly. I desire that thou wilt undertake a small toil—now thou art prompt [to labour] with all thy heart, for thou knowest that thy labour shall not be in vain—and that thou wilt do it for the sake of Christ Who hath suffered for the race of man. Trouble thou thyself and go unto the city of Entias, and heal those who are sick therein in the name of Christ, and lead them away from the service of ministering unto polluted idols, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; and this shall be for thee an acceptable thing with God and His holy angels. [p. 83] May we both be strong through the strength of Christ our God.”

And the Emperor Constantine sent this letter to Abba John, Archbishop of Ephesus, together with the letter of Kesanthos the governor; and when the Archbishop had read the letters he rejoiced greatly at the conversion of the whole country. Then he took with him two deacons, and an elder, and a reader, and three singers of Psalms, and twelve workers, and he took with him for the stabilising of the altar a golden table, and four cups of silver, and three cups of gold, and a cloth made of finest byssus, and a covering made wholly of silk, and the four Gospels, and the Psalter, and the Epistles of Paul, and the Acts, and the Catholic Epistle of St. James, and in short everything necessary for a church; and they prayed, and set out upon the road rejoicing. And when they had drawn nigh unto the city, the men thereof told the governor of the arrival of the Archbishop and of those who were with him; and the governor, and John, and all the people of the city came forth to meet the Archbishop, and when they came up to him the governor

and all the multitude bowed down before him, and were blessed by him. And the governor told the Archbishop everything that had happened, and he showed him John, saying, "Through this man and his brethren hath God "shown mercy unto us;" and thus they went into the city in great peace. [p. 84] And the governor entreated the Archbishop [to come with him,] and brought him into the palace, for as yet there was no church built in the city. And on the morrow the Archbishop said to the governor, "Let us mark out a place for a church," and the governor said to him, "My father, I have here "a new site upon which they were going to build, let us "look at it, and if it be suitable we will make a church "there." And the Archbishop and the governor went there together, and they looked at the place upon which they were going to build; and it pleased the Archbishop. Then the governor made the herald to cry out throughout all the city, saying, "Let every man come, and labour "at the building of the church," and straightway the whole city was gathered together to work at the church, whether it were nobleman, or whether it were poor man, and even the governor himself laboured with his own hands, and everyone believed that he would receive a blessing from Christ. And by the will of God they finished the building in sixteen days, and the Archbishop consecrated the church to the name of the Holy Virgin, the God-bearer Mary.

And when the Archbishop saw the great multitude who wished to be baptized, he said to the governor, "Where shall we baptize this multitude?" Now a church with a place for water for baptism therein had not yet been built. And the wise John answered and said to the governor and the Archbishop, "The pool of water

“which lieth to the east of the city is, I say, suitable for “this great honour.” [p. 85] And straightway a voice came from heaven, and everyone heard it, saying, “This is the “place, which hath been set apart by God, O John, son “of the apostle;” and the Archbishop, and the governor, and all the multitude who heard this marvelled. And the Archbishop and the governor commanded, and all the multitude were gathered together to the place of the pool of water, and the Archbishop prayed over the water on every side of the pool. Now at that time a great and wonderful thing happened, for when the Archbishop came to the consecration the whole multitude heard voices in the water which repeated the consecration with the Archbishop. And when the Archbishop had finished the prayers, he commanded that all the multitude should go into the water, and they all leaped into the water, and cried out, saying, “We receive baptism in the name “of the Father, and of the Son, and of the Holy Ghost.” And when the governor and all the multitude had been baptized, the Archbishop took them to the church, and ordained John to be [their] bishop, and one of his three brethren he ordained elder, and the other two he made deacons. And a son of the governor called Echillas he made deacon, and all the multitude rejoiced in God.

Then the Archbishop was careful concerning the Offering, and he laid it up upon the altar, [p. 86] and made the Offering. And the governor and all the multitude marvelled at what they saw and at what they heard, for they had never before heard such things, and they had never before seen the like, for this was the first time that the Offering had been offered up in that country; and when they had all partaken of the Holy Mysteries,

the Archbishop pronounced over them the benediction of peace, and each one went to his own house. And the Archbishop tarried with them a month of days, and he instructed them, and taught them the ordinances of the Church; and afterwards he went to his city with great joy.

And Kesanthos the governor, and all the multitude of the city glorified God, and they paid honour unto Saint John the Bishop, and unto his brethren, for they grew in the doctrine of God. And after a few days the holy Bishop said to the governor, "Let us build a church "in the name of the holy Archangel Michael," and the governor said to him, "Do whatsoever thy soul desireth, "O our father, for we are ready to listen unto thee." Then the holy Bishop John laid the foundation of the church, and the whole city helped him, and he finished it with great zeal, and he put on its coping-stone in eight months; [p. 87] and the holy Bishop John consecrated the shrine on the twelfth day of the month Athôr, in the name of the Archangel Michael. Now this festival of the Archangel Michael was a double one; for it was the festival of the Archangel Michael, and also the festival of the consecration of the church.

And it came to pass after the Communion that the Bishop, and the governor, and all the multitude went together into the city to the temple of Zeus, and they burnt it with fire; and the dumb fiend which was in the statue cried out, saying, "Thou inflictest great pain upon "me, O John, for thou hast cast me out of my dwelling-"place." And the governor caused a large church to be built on the spot where the temple had stood, and he dedicated it to the name of the Apostles; and Saint John confirmed everyone in the faith, and everyone praised him.

When the Emperor Constantine heard concerning the good deeds which John was doing, he glorified God, and he wrote to John a letter in which he besought him to bless him and his empire, and called him a new Daniel, the destroyer of idols; and the whole country of Entias grew daily in doctrine all the days of Saint John, through the multitude of the miracles which God wrought by his hand.

Ye see, then, O my beloved, the power of God and the loving-kindness of the holy Archangel Michael. [p. 88] In the growth of all the seeds of the field we find the entreaty of Michael, and through the prayers of Michael the trees bear fruit. In the ships, whether they be sailing on the sea, or anchored in port we find the entreaty of Michael. In the ascetics who live in the mountains we find the entreaty of Michael, and he giveth them strength to live their ascetic life. In the assembly of the monks we find the entreaty of Michael, who is a peacemaker in their midst. In the prayers of the Bishops, and elders, and deacons at the altar we find the entreaty of Michael. With the sick we find the entreaty of Michael, who giveth them strength, and healeth them. We find the entreaty of Michael with those who are afflicted at the tribunal, and he becometh their helper. We find the entreaty of Michael the Archangel with those who are suffering punishment, and he becometh their helper. In short, to those who live he giveth strength in their time of need, and for those who are dead, he prayeth God to shew mercy unto them. Who is there among all the righteous unto whom the Archangel Michael did not go, and to whom he did not give strength in all his times of need? Among the martyrs who is there unto whom

the Archangel Michael did not go and deliver out of all his affliction and torture, and give strength?

And behold, O my beloved, we know the love of God towards man, and we know the prayers of the Archangel Michael, who hath become an ambassador for all mankind, [p. 89] for whom he prayeth to God the Father that He may shew mercy unto them all, and make their paths straight, and let us give unto him the things which he desireth, that he may bestir himself for us on account of them, and that he may love us exceedingly, and may pray to God for us. Let us love each other in the love of God, and let us live in the unity of brotherly love, and let no slander be upon our lips, for slander is a poisoned dart. Fornication is a stinking sin, and one which is greatly hated by God and His angels, and it is the poverty and death of the soul and of the body. Fornication is the friend of the Devil, it is the enemy of God and His angels, it is hated of Christians, and it is the friend of vain-glory.

And now, my children, let us put away from us all impure ways, and let us walk in the straight paths of virtue; let us walk in sinlessness and in unspottedness, for a pure marriage never polluteth a man. Consider Moses, who spake with God five hundred and seventy times, for he had a wife and children, and these prevented him not from ministering in the Holy of Holies. But let us not multiply our words overmuch concerning these things, for the testimony of the things which are old and of those which are new sufficeth us; and finally let us end our discourse and come to him whose festival we celebrate this day, the holy Archangel Michael. This festival to-day hath not need of the money of him that eateth,

and drinketh, and rejoiceth, and is glad by himself, [p. 90] while he leaveth the poor, and the orphan, and the widow hungry and thirsty. This festival hath no need of [thy] money, O thou who deckest thyself in an abundance of rich apparel, while the poor man naked perisheth with cold at [thy] gate. This festival hath no need of the money of those men who live at ease in their decorated houses, while the poor man perisheth with cold in the open spaces of the village. This festival hath no need of [the money of] anyone who eateth and maketh merry, while the poor man lieth in affliction in prison. This festival hath no need of the man who maketh himself glad while the poor man lieth sick and unvisited. The commandments are not of man, but of God, and God gave to the race of man the commandments which are written in the Gospels.

And finally, my brethren, with an upright heart let us beseech the Archangel Michael to obtain pardon for us from God, and I say unto you that the whole world standeth through the prayers of Michael, and through the prayers of the Holy Virgin, the God-bearer Mary; therefore let us ascribe unto them the glory which is their due on this festival, for the time hath come when we must go to celebrate the Holy Mysteries. And let us ascribe glory unto Him, to Whom all glory is due, our Lord, and God, and Saviour, Jesus Christ, [p. 91] through Whom and with Whom all glory, and honour, and adoration are due to the Father, and to the life-giving and consubstantial Holy Spirit with Him, now and always, and for ever and ever. Amen.

[P. 93] The Encomium which was composed by Apa Eustathius, Bishop of Trakê, the Island to which the Empress banished Saint John Chrysostom, and where he finished his course. It was composed for the festival of the holy Archangel Michael, which took place on the twelfth day of the month Paóni, and was recited by the blessed man before he laid down his body. And he spake, moreover, in this Encomium concerning the righteous man whose name was Aristarchus, and concerning his God-loving wife, the honourable lady Euphemia, and he likewise spake, at the end of this Encomium, a few things of Saint John Chrysostom which glorify the holy Trinity. In the peace of God. Amen.

“I will open my mouth in parables, and with my “tongue will I declare hidden things,”¹ according to the words of the sacred Psalmist David, the father of Christ, according to the flesh, [p. 94] and I will cry out louder than any sounding reed, or instrument of music, or cymbal, or harp, and I myself will proclaim with the righteous man, saying, “The angel of God encampeth round about “those that fear Him, and delivereth them;”² and let us also add the words of the prophet, and say, “This is

¹ Psalm lxxviii. 2.

² Psalm xxxiv. 7.

“the day which He hath made, let us gather together, and “rejoice, and be glad in it,”¹ not with noise only, but with the joy of gladness which exceedeth all other joy, for we shall see the Creator of all things assembled with us this day at the feast of His mighty and holy Archangel Michael, the general of the hosts of the heavens. Who is there among us that will not celebrate this festival when he seeth that the King of Kings, and the God of all flesh hath come into this house to-day to do honour unto Michael, His mighty and glorious General, the ruler of light? And who is there among us that will not put on glorious apparel to come into this holy house to-day, to eat of the good things which the King and the King’s son have prepared for us at the feast, the feast of the holy Archangel Michael? The things which are set before us to eat this day are not after the flesh, the pleasure of which ye will forget after ye have eaten of them, but that which is made ready for us this day is the Body of God, which He took upon Himself in the womb of the holy Virgin Mary, [p. 95] the spotless Lamb, Who gave Himself for us to deliver us from the Adversary. The wine which is set before us this day is not material wine, of which, when we have taken, we become drunken, and things which are unseemly happen in us, but it is the Blood from the side of God the Word on the Cross, which the soldier pierced, and He poured it out for us to cleanse us from our sins; and it is not pieces of meat which, if left for a day or two, perish and putrefy, that are set before us this day, but the thoughts of the Holy Scriptures, which shed abroad glory though they last for

¹ Psalm cxviii. 24.

ever. O who can [not] understand with his mind a celestial being this day, when he seeth the mighty joy which is spread abroad in heaven and upon earth by reason of the commemoration of the holy Archangel Michael? Let us turn, now, to the mighty deeds and miracles which have come to pass through the Archangel Michael, in whose shrine—the shrine which we have built to his holy name—we are to-day gathered together to celebrate his noble commemoration.

Do ye not call to mind the honourable lady Euphemia, the wife of Aristarchus, the governor whom the pious Emperor Honorius appointed over the Island of Trakê? Now, ye all know, O Christ-loving people, that this general was an exceedingly pious man, unto which fact was borne witness by everyone, [p. 96] and his prayers and his alms came before God like those of Cornelius¹ of old. And this noble man, Aristarchus the governor, from the time when he received holy baptism at the hands of our glorious father and teacher, John the Great, did not cease to make gifts and offerings on the twelfth day of every month in the name of the holy Archangel Michael, and on the twenty-first day of every month in the name of the holy Virgin Mary, and on the twenty-ninth day of every month (which is the day of the birth of our God Jesus Christ, when men make innumerable offerings and give alms in commemoration of God the Word), and thus this righteous man continued to do for a long time. And it came to pass after these things, when his course was ended, and he was about to depart, after the manner of all men, unto Christ, that he called his wife, the honourable lady Euphemia, unto him, and said to her, "Behold,

¹ Acts x. 31.

“my sister, thou seest that my course is run, and that I
“must depart unto God after the manner of all my fathers.
“Thou thyself hast heard the doctrines of life with which
“we have been charged by the thrice-blessed John, through
“whom this whole island hath become enlightened and
“hath learned to know God, and thou hast with thine
“own ears heard him say in thine own house, ‘There is
“nothing so great as charity’, [p. 97] and, ‘Mercy shall
“‘make a man glorious at the judgment’, and, in short,
“all the other words of consolation which that mighty
“man John spake unto us for the salvation of our souls.
“And moreover, behold, I charge thee this day, and I
“set God between thee and me, before I go forth from
“this world, that thou cease not to do the things which
“we now do on the twelfth day of each month (which
“is the day of the holy Archangel Michael), and on the
“twenty-first day (which is the day of the Queen, the
“Mother of the King of Kings), and on the twenty-ninth
“day also (which is the day of the birth of God the
“Word). Take heed, then, that thou despisest not the
“offering of the holy Archangel Michael (for it is he who
“prayeth for all men), that he may pray for us before
“God, that God may shew loving mercy unto us, and
“may receive unto Himself my miserable soul.”

And that prudent woman said unto her husband, “O
“my master and brother, as God in Whom we have be-
“lieved liveth, I will not neglect to do the things which
“thou hast commanded me to do, nay, I will add greatly
“unto them; but there is a matter on my mind, which I
“wish thee to fulfil for me, and to complete before thou
“layest down the body;” and Aristarchus said to her,
“Whatsoever thou wishest, tell me, and by the will of

“God I will perform it for thee.” [p. 98] Euphemia saith to him, “I wish that thou wouldst command a painter to “paint for me the picture of the holy Archangel Michael “upon a wooden tablet, and that thou wouldst give it to “me that I may place it in my bed-chamber where I sleep. “And I wish thee to commit me into his hands as an “object of trust, so that when thou shalt have departed “from the body he may become my guardian, and deliver “me from every evil thought of Satan; for when thou “shalt have gone forth from the body I shall eat my “bread in tears and with a sorrowful heart, because from “the very moment that a woman’s husband departeth “from her, she hath no longer any hope in life, and she “is like unto a body without a head, and the body without a head is without a soul, and it perisheth of its own “accord. And moreover, the wise man Paul hath said, “‘The head of a woman is her husband’; and a woman “without a husband is like unto a ship without a rudder, “which is ready to sink, together with the merchandise “with which it is laden. And now, O my master and “brother, just as in times past thou hast never caused “me sorrow [by refusing] anything which I have asked “from thee, cause me not now sorrow [by refusing] this “thing also, and peradventure the holy Archangel Michael “will protect me, for I have no [other] hope here, but I look “for the mercy of God and of his holy Archangel Michael.”

[p. 99] And when the general heard these things he made haste to perform that which she had asked from him, and he straightway commanded them to bring a cunning painter, and he commanded him to paint the

† Ephesians v. 23.

picture of the holy Archangel Michael upon a wooden tablet, and to lay upon it a plate of fine gold inlaid with precious stones; and when the painter had finished it Aristarchus gave it to Euphemia, and she rejoiced over it like him that found much treasure, even as it is written,¹ and she said unto him, "O my master and brother, let thy mercy be with me, and do thou gratify my wish in this thing also, so that when my courage faileth, and I become weak and helpless, no treacherous plots may rise up against me when thou hast laid down the body." And Aristarchus said to her, "Whatsoever thou askest I am ready to perform for thee, for thou knowest that I never grieved thee at any time about anything." Euphemia saith to him, "I wish thee to commit me into the hands of the holy Archangel Michael whom thou hast had painted upon this wooden tablet, and also to entreat him on my behalf that he may become my guardian until the day of my death; for when thou shalt have gone forth from the body I shall have no hope in life except in God and His Archangel Michael, for thou knowest that a widow eateth her bread with sighs and tears."

[p. 100] Now when the general had heard these things he became sad at heart by reason of the melancholy words which she spake to him, but he marvelled at her great faith in the holy Archangel Michael. And at length he took her hand and laid it upon the figure of the holy Archangel Michael which had been painted upon the wooden tablet, and he cried out, saying, "O thou holy Archangel Michael, who didst slay the serpent of old, who didst cast out the haughty rebel against his God,

¹ St. Matthew xiii. 44.

“and didst hurl him chained into the fiery pool filled with
“fire and sulphur, who dost at all times bow thyself down
“in supplication before the Good Father for the sake of
“the race of men, thou likeness and similitude of God
“Almighty, behold I place in thy hands this day my wife
“Euphemia as a deposit, that peradventure thou mayest
“watch over her, and deliver her from all the plots and
“wiles of the Devil who will rise up against her; and
“when she prayeth unto thee for help, do thou hearken
“unto her, and deliver her, for we have no hope save in
“God and in thee.” And when Euphemia heard these
things she rejoiced greatly, and she believed confidently
with great faith that no wile of the Adversary would
prevail over her from this hour, because the Archangel
Michael would watch over her.

And it came to pass after these things that she took
the figure of the image of the Archangel which had been
painted for her, [p. 101] and she placed it in the bed-
chamber in which she slept, and she used to offer up to
the figure precious incense, and a lamp was burning be-
fore it by day and by night continually, and she used to
pray unto it three times a day and ask it to help her;
and after these things God visited the pious general
Aristarchus, whose name we have mentioned a little way
back, and he departed the way of all men. Now the
wise and honourable lady Euphemia, the wife of Aris-
tarchus the general, ceased not to give the alms which
she was wont to give, nor to make the offerings which
the general used to make in his lifetime before he died
in the name of the holy Archangel Michael, and she
hastened to increase those which were made in former
times while her husband was alive.

And the Devil, who hath hated every good thing in our race from the beginning, could not bear to see the noble deeds which this woman wrought in the name of the holy Archangel Michael, and he was envious of her, and wished to destroy the reward which she hoped to receive thereby from God. And it came to pass one day that he took the form of a nun, [p. 102] and having put on golden¹ apparel—now devils went with him in the form of virgins—he came and stood at the door of Euphemia's house, and he sent in her servant to her, saying, "Go and tell the honourable lady Euphemia, the wife of Aristarchus the general, behold a virgin nun standeth at the door wishing to make obeisance unto thee, and her daughters also are with her." And when the prudent woman heard these words she came out to the fourth door of her house, and she commanded them to bring her in to her, thinking that she was in truth a nun; and when the servants came out and saw the Devil standing there wearing a false garb, they made obeisance unto him, and commanded him and those who were with him to come in, and the Devil came in, and his face was bent towards the ground like a true nun, and those who were with him did likewise. Now when the honourable lady saw her in such a garb, she marvelled greatly at her exceedingly great humility and she rose up, and quickly taking him [by the hand]—now he was wearing the dress of a woman—she brought him unto her house, and when he and those who were with him came to the bed-chamber where the image of the Archangel Michael was, he was afraid to enter therein. And the prudent woman Eu-

¹ Read HOYX "false".

phemia did honour unto her, saying, [p. 103] "Prithee, "dear sister, come into this bed-chamber wherein holy "prayers are made, for I bear witness, before God and "before His holy Archangel Michael, that from the day "on which my blessed husband Aristarchus died until now, "no man hath passed through the door of this bed-cham- "ber, but only the women servants who minister unto the "wants of my body, and the noble and honourable ladies "who have come to visit me according to the love of "God."

And the Devil, who was in the form of a nun, answered and said, "Why hath no man passed through the "door of thy bed-chamber? for, certainly, where there is "no man there is no help of God therein. And all the "women who have ever lived upon the earth have dwelt "with their husbands, one alone, Mary the Mother of Christ, "excepted; and moreover, if thou wishest to please God "with all thy heart, I will give thee counsel concerning "a matter which is acceptable before God." Euphemia saith, "What is it?" And the Devil said, "Knowest thou "my lord Hilarichus, the chief prefect, who standeth high "in the affection of the Emperor Honorius? He is my "kinsman, and he is also of near kin unto the Emperor. "And his wife died in these last days, and when he heard "that thy glorious husband Aristarchus was dead, [p. 104] "he said, Is it not meet that I should take to wife a "woman who is my equal in rank? I will arise and take "to wife the honourable lady Euphemia—that is to say "thyself—and I will give her more of the purple than she "had in former times. And behold Hilarichus hath given "me these splendid gifts, and grant thou that I may per- "suade thee to marry him, for he is powerful in the

“palace and the Emperor loveth him;” and straightway he shewed her many ornaments of gold and much gold and silver to seduce her to his evil design. And Euphemia restrained herself greatly, and answered very quietly, “How can I do such a thing as this of my own will? But first of all let me go and take counsel with my guardian, to whose care my blessed husband committed me before he went forth from the body, and if he commandeth me to live with a husband, then I will do so without hesitation, but if he doth not command me to do so I will never do so of my own free will.”

And the Devil answered, “Who is this guardian?” and Euphemia said, “Behold, he hath been with me in my bed-chamber day and night from the time when my blessed husband committed me to his care, until now, watching over me.” And the Devil answered, and said unto her, “Dost thou not know that if thou failest to keep [one of] the commandments of God in thy heart, thou wilt become guilty of offending in all? [p. 105] And moreover, God hath said, ‘Whosoever shall offend in one commandment shall be guilty of them all,’¹ and thou knowest that God hateth falsehood exceedingly. And again David saith in the fifth Psalm, ‘God shall destroy everyone that speaketh falsehood,’² and if thou speakest falsehood God will destroy thee speedily. Didst thou not say unto me a short time since, ‘From the day on which my husband went forth from the body until now, no man hath passed through the door of my bed-chamber, not even my servants?’” And Euphemia answered, “What I say is true, and there is no falsehood in my

¹ St. James ii. 10.

² Psalm v. 6.

“words, O my noble sister. I swear to thee by God
“Almighty and by His holy and mighty Archangel Mi-
“chael, who slew the dragon of old, that from the day
“wherein my husband went forth from the body until this
“day no man hath passed through the door of my bed-
“chamber, neither have I permitted any man to approach
“me, nor even to look upon my face.”

And the Devil, who was in the form of a nun, said to the honourable lady Euphemia, “First of all thou didst say, ‘No man hath come nigh me since my husband died,’ and behold, [p. 106] now thou dost commit sin and fillest iniquity, for behold, thou hast sworn a false oath. “Didst thou not but a little time back say, ‘First I will go into my bed-chamber, and take counsel with the guardian into whose hands my husband committed me, before he went out of the body?’ Is not a guardian a man? Have not men ever been made the guardians of women? Is there not then a man in thy bed-chamber? “And now, inasmuch as I find this man, concerning whom thou hast spoken falsehood, and hast sworn a lying oath, in thy bed-chamber, I would never acknowledge thee to be my kinswoman even if thou wert to give me all thy wealth.” And the mouth of the prudent woman Euphemia smiled a spiritual smile, and she said to the Devil who was in the form of a nun, “O my sister, this thing—to dwell with a man—is impossible for me to do, and I tell thee that neither for the wealth and the ornaments which thou hast brought unto me [to cause me to do] this thing, nor, in truth, if they were to give me all the riches which are in the palace of the pious Emperor Honorius, and all the ornaments which he hath, and the wealth of the whole world, could I break the compact

“which I made with my blessed husband Aristarchus, the
“glorious general, [p. 107] and live together with a strange
“man until I depart unto him. And I am pure from all
“uncleanness. I did say that my guardian was in my bed-
“chamber, and in saying this I did not lie. The guardian,
“into whose hands my master and husband committed me,
“is mightier than any other guardian and than all the kings
“of the world. He hath no need of any one to inform
“him concerning sin, or what is good, or that which we
“decide concerning him, but that which we think upon,
“and that upon which we meditate in our hearts and minds,
“he knoweth straightway. If it be a little thought of the
“Devil which entereth into the heart of anyone, from the
“moment when he prayeth in the mere name of that
“guardian his heart gaineth confidence, and if a legion of
“the Devil’s army besiegeth him, or appeareth to encamp
“round about him, if that guardian cometh he maketh it
“to disappear like smoke. If thou wishest, O my sister,
“I will commit thee into the hands of that guardian that
“he may be thy helper until the day wherein thou must
“depart from the body, and at thy death he will give
“thee over into the hands of the Good God as a precious
“gift, and thou shalt inherit everlasting life.”

And the Devil, who was in the form of a nun, answered and said unto her, “Shew me this man, then, for
“according to what thou sayest he must be very rich.” Euphemia answered and said to him, [p. 108] “First of all
“rise up, and let us turn our faces to the east, and let
“us pray and offer up supplication before God. And do
“thou make confession concerning that which thou didst
“think in thy heart about that guardian, and say these
“words: ‘O God, forgive me for what I have imagined

“concerning that guardian and this woman whose husband committed her into his hands, and I will never again turn to such a thought or allow it to come into my heart concerning the holy one of God.’ If thou wilt make this confession I will shew thee my guardian, face to face, and afterwards thou shalt ask him to help and protect thee.” The Devil saith unto her, “A commandment was given unto me before I assumed this holy dress never to spread out my hands in prayer until I returned to my cell, and never to eat with any person who liveth in the world unless he weareth our garb.” And Euphemia answered and said to the Devil, “Thou didst say unto me, ‘He that keepeth all the law and offendeth in one particular is guilty of the whole of it’, and now, out of thine own mouth, I can shew that thou hast transgressed the commandments of God, that is to say, those which He gave to His Apostles from olden time.” And the Devil said to her, [p. 109] “What commandments have I transgressed? Shew me. If thou dost not shew me at once I will raise up against thee a mighty war unto death.” And the honourable lady Euphemia answered and said unto the Devil, “In olden time our Good Saviour commanded His disciples and sent them forth to preach the Gospel, saying, ‘Whatsoever house ye enter into, salute it and say, Peace be upon this house, and your peace shall be in it; and if not, let it return unto you.’” “And did He not command them to pray in whatsoever place they entered into, (and also to eat with everyone except those who deny that Christ hath come in the flesh), saying, ‘Whatsoever they set before you that eat

¹ St. Matthew x. 13.

“without enquiry, and eat with thanksgiving.”¹ And again “the Apostle hath commanded us in his Epistle, saying, “Pray without ceasing, and in everything give thanks,”² “and no man of God ceaseth from praying by day and “by night. If then, thou art a woman and there is no “root of craftiness hidden in thy heart, arise, and let us “pray together, and after the prayer I will bring that “Guardian, and thou shalt see him, and shalt salute him “mouth to mouth, if by any means thou art worthy to “look upon his face.”

[P. 110] Now when the Devil knew that the honourable lady Euphemia had vanquished him on every side, he sought to take flight, and he began to change his appearance, and he took upon himself exceedingly varied forms. And when the honourable and noble lady Euphemia saw that he changed his appearance, she feared greatly, and cried out, saying, “O Michael, the Archangel, who “didst destroy all the might of the Adversary, help me “in this hour of necessity, for thou knowest, O my master, “that thou art he, into whose hands my blessed husband “committed me before he went forth from the body, that “thou mightest watch over me, and be a strong tower “for me against the devices of the Enemy;” and when she had said these words she made the sign of the Cross over herself in the name of the Father, and the Son, and the Holy Spirit, and straightway the Devil and all his works disappeared from before her like a spider’s web.

And it came to pass some time after these things that the Devil appeared unto her in the form of an Ethiopian

¹ St. Luke x. 8; 1 Corinthians x. 27. ² 1 Thess. v. 17, 18.

of huge stature, and he was like a he-goat, and his eyes were very full of blood, and the hair of his head stood up straight like the bristles of a mountain boar, and he had a bright two-edged sword drawn in his hands, and as he stood before her a strong foetid smell came to her from him. [p. **111**] And when the honourable lady Euphemia saw that he had changed his appearance, straightway she went into her bed-chamber, and took the tablet upon which the picture of the holy Archangel Michael was painted, and she embraced it, and cried out, saying, "O "holy Archangel Michael, help me, and deliver me out "of the hand of the crafty one." Now the Devil was standing outside the door of the bed-chamber, for he was not able to enter therein by reason of the glory of the holy Archangel Michael which filled the chamber, and he laid his finger upon his nose, and he drew harsh noises from his throat, and cried out, saying, "By Hercules, what "would I do unto thee, O Euphemia, if I could come to "thee! I wished to seduce thee, and to drag thee down "to perdition with me, but I find that thou hast conquered "me through this wooden tablet to which thou clingest. "In days of old I stirred up the Jewish nation against the "Messiah, Whom they call Christ, for I thought that I "should destroy His power, but He hath humbled me and "my power by the wood of the Cross. It was I who in "the beginning seduced Adam and Eve, and made them "transgress the commandment of God, and I made them "aliens unto Paradise and the habitation of light. And "again, it was I who led astray the angels until they "were cast out from their glory, and it was I who made "the giants to sin until God destroyed them by the "waters of the Deluge. [p. **112**] It was I who shewed the

"inhabitants of Sodoma, and Gomorrah, and Thedôim,¹ and
 "Zôboim, how to commit wickedness so great that at length
 "God rained upon them fire and sulphur, and destroyed
 "them. It was I who shewed Jezebel how to sin, and I
 "slew Ahab also with her in her sin. It was I who stirred
 "up the children of Israel against Aaron, and they wearied
 "him until he made a calf for them to worship, and God
 "was angry with them, and destroyed them, and, in short,
 "it is I who have made all sin to come into being. Was
 "it not thou, O Michael, who didst cast me and my angels
 "forth from heaven down into a pit filled with fire? And
 "behold, O Michael, I have left thee heaven and earth,
 "and we fly by ourselves in the air, hither and thither,
 "and we overcome those whom we are able to destroy,
 "one by fornication, another by adultery, another by swear-
 "ing falsely, another by backbiting, another by craftiness,
 "another by fraud, another by envy, another by scorn,
 "and another by theft; and if we know that we are not
 "able to overcome a man by such wiles, we bring upon
 "him a sleep so deep that he is unable to watch and to
 "make an opportunity wherein he may pray for his sins.
 "Behold, moreover, we have left thee heaven and earth
 "so that we might not see thy face, for thy form terrifieth
 "us greatly, [p. 113] and thy apparel in the painting which
 "is painted upon this wooden tablet in divers colours by
 "sorcery overcometh my mighty power this day. It was
 "wood, which they made into a Cross, that tore me up

¹ ΘΕΔΩΙΜ is clearly a mistake for ΛΔΑΜΑ; compare Ε CO-
 ΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ ΛΔΑΜΑ ΝΕΜ ΣΕΒΩΙΜ. Genesis x. 19
 (Lagarde, *Der Pentateuch Koptisch*, p. 21). The Arabic trans-
 lator, following the Coptic orthography writes مژوئ.

“by the roots in days of old, and now, again, it is wood,
“upon which thy effigy is painted, which hindereth me,
“and overcometh me and all my host this day, and which
“doth not allow me to work my will upon the honourable
“lady Euphemia this day. By Hercules, this day doth
“Michael afflict me on all sides, and I am in sore straits!
“What shall I do unto thee, O thou honourable lady Eu-
“phemia? Thou art saying at this moment that I shall
“not overcome thee so long as thou trustest in this little
“wooden tablet which is in thy hands, and if it be so,
“know that I will come to thee another time on a day
“which thou shalt not know, that is to say, on the twelfth
“day of the month Paôni,¹ for on that day Michael will
“be in conclave with the angels, and will be bowing down
“and praying with all the angel host outside the veil of
“the Father for the waters of the River (*i. e.*, the Nile)
“of Egypt, and for dew, and for rain. And I know that
“it will happen that he will continue in prayer ceaselessly
“for three days and three nights, and in prostrations and
“bowings down, without standing up, until God shall hear
“him and grant him his requests. And moreover, I will
“come on that day, yea, I will come to thee prepared
“with my mighty power, and I will lay hold of this tablet
“of wood which is in thy hands, and I will smash it in
“pieces upon thy head, [p. 114] and we shall see if thou
“canst bring the Archangel Michael here to help thee on
“that day.” And when the prudent woman heard these
things she took the picture of the Archangel Michael and
ran out of her bed-chamber after the Devil, and straight-
way he disappeared from before her.

¹ *I. e.*, The 6th of June.

And it came to pass that the noble and honourable lady Euphemia continued to make much prayer and supplication day and night, from the day upon which the Devil departed from her until the day concerning which he said, "I will come, and I will contend with thee," that is to say, until the twelfth day of Paóni; and she besought God and the holy Archangel Michael to be unto her a helper and defender. Now on the twelfth day of Paóni—the day of the Archangel Michael—Euphemia made ready the things which were necessary for the festival of Michael, both the offerings and the first-fruits for the people in the shrine [of the Archangel], and the preparations for the brethren in her house after the Blessing, and briefly, she made it her care to provide abundantly for the feast, according to her wont, for she was very rich.

Now the Devil, who at all times hateth that which is good, could not bear to see the good works which this woman was doing, and the things which she was making ready to give away on the festival of the holy Archangel Michael. And when the light had gone forth on the morning of the twelfth day of Paóni, whilst Euphemia was still standing in prayer at the first hour, [p. 115] and was asking God in the name of the Archangel Michael to stand by her until she had fulfilled the ministration which she had undertaken, and to deliver her from all the wiles of the Devil, behold the Devil came and stood before her in the form of an archangel; and he had mighty wings, and he was girded round the loins with a girdle of gold inlaid with precious stones, and he had upon his head a crown set with pearls of great price, and in his right hand was a golden sceptre, but the figure of the Holy Cross was not upon it. And he came and

stood before her in this great glory and magnificence, and when Euphemia saw him she feared greatly, and fell upon the ground. And he took her by the hand, and lifted her up, and said unto her, "Fear not, O noble woman, before God and His holy angel. Hail, thou woman, whose blessed husband hath found favour before God, and whose own blessing hath become like a light-giving lamp before God! Hail, thou woman, whose sacrifices and oblations have become as it were a bul-work of adamant for the whole world; the accursed Devil shall never lead thee astray. Put thy trust in me, O blessed woman, for I have come from God Almighty, and I have seen that the prayers which thou hast made this day have come up before God, [p. 116] and they are a thousand times brighter than the sun, and they send forth light which terrifieth all the angel hosts. God hath sent me unto thee, and He hath told me the things which I shall tell thee; hearken, then, unto the things which shall come forth from my mouth that thou mayest find great honour before God. Thou knowest that God hath said, 'To hearken is better than to make sacrifice,'¹ and if thou hearkenest not unto the things which I am about to tell thee, it is not unto me that thou wilt be disobedient, but unto God, and it is written, 'Whosoever hearkeneth not shall be destroyed.'² And the prudent woman Euphemia answered and said, "Shew me what are the things which God hath commanded thee to say unto me, and I will do and keep them." And the Devil answered saying, "God hath commanded me to come from Him unto thee and to say unto thee, 'Thou art wasting

¹ 1 Samuel xv. 22. ² Acts iii. 23.

“thy husband’s possessions. Thou sayest, ‘I will give alms
“for the salvation of his soul’, but behold, he hath already
“inherited the good things of the kingdom of heaven.
“It is not for thee to increase the offerings and all the
“oblations which thou makest, and the many prayers which
“thou offerest up. Give a little, and keep a little in thy
“house lest, after a time, thou come to the end of thy
“wealth; and besides this, if the Devil seeth thee making
“alms in this wise he will become envious of thee, [p. 117]
“and he will scatter thy possessions as he scattered those
“of Job; for he did thus to the poor, and therefore the
“Devil destroyed everything which he had, and he even
“put loathsome worms in his body, and sorrow for his
“sons and his daughters, for he made the house in which
“they were to fall upon them, and they died together.
“And the Devil also was envious of the holy man Tobit
“because of the deeds of mercy which he was wont to
“do, for he used to bury the bodies of the dead¹ which
“he found unburied, and the Devil envied him and brought
“him to poverty—now he was very rich—and at length
“he made birds to void dung in his eyes and they
“became blind; now it was not mere birds that did this,
“but it was the Devil himself and his demons who took
“upon themselves the forms of birds, and made him blind
“because they were envious of him. And, moreover, my
“daughter, if thou wilt hearken unto me according to the
“commands of God, cease from such works as those
“which thou doest. And, moreover, God hath told me
“to say unto thee, ‘Behold, thou hast no son by thy
“blessed husband Aristarchus the general, arise now, and

¹ Tobit xii. 12.

“take a noble husband, and bear him a son, so that when
 “thou shalt have gone forth from the body he may inherit
 “the possessions which thou hast, and may perform thy
 “commemoration when thou hast gone forth from the
 “body; for what wilt thou do? [p. 118] if thou remainest
 “childless there is no hope for thee for ever.’ And,
 “moreover, God hath commanded me to say unto thee,
 “If thou wilt hearken unto Me, and wilt take a husband,
 “marry Hilarichus who is about to go to war with the
 “Emperor Honorius, for behold he wisheth to make ready
 “his army, and to snatch his empire out of his hands,
 “and to make himself master of all the wealth of the
 “Greeks’.”

Then the prudent woman Euphemia perceived the wiles of the Devil, and she knew that it was he who was speaking with her, by reason of words which were full of passion, and she said to him, “Shew me where it is written in the Scriptures, Make neither charities nor offerings, or, Thou shalt not pray, or, Thou shalt marry a second husband. On the other hand we find that God commandeth in several places, saying, ‘Charity shall cover the multitude of sins’;¹ and again, ‘Mercy maketh a man to be praised in the judgment’; and again, we hear the prophet crying out, saying, ‘Bring your sacrifices, and go into His courts’;² and again, in another place, ‘Sacrifice and words of blessing glorify Me’;³ and again, ‘The sacrifice of God is a holy heart’;⁴ and again, we hear Paul the teacher preaching unto us with his sweet words, saying, ‘Pray without ceasing, and in everything give

¹ 1 St. Peter iv. 8. ² Psalm xcvi. 8. ³ Psalm l. 14, 15, 23

⁴ Psalm li. 17.

“thanks.’¹ And besides, thou sayest unto me, [p. 119]
“Marry a second husband’, but the man, whose name
“thou hast first mentioned to me, and with whom I am
“to dwell, is a heretic and an atheist, whom God shall
“destroy without delay, and He will put a bridle in his
“mouth, and bind him in the depths of the sea, and He
“will humble him and all his hosts before the pious Ho-
“norius.”

“And again as concerning marriage with a second
“husband, Solomon hath informed us in *Physiologus* that
“when the first mate of the turtle-dove dieth, it doth not
“dwell with a second mate, but it departeth into the
“wilderness, where it hideth itself until the day of its
“death. And he also sheweth us that the raven family
“doth not dwell with any mate save one, and that as we
“rend our garments for our brother when he dieth, even
“so likewise when a raven dieth his mate draweth out
“her own tongue, and splitteth it with her claws, so that
“when she uttereth her cry every one may know that
“her mate is not there, and if another raven desireth to
“take her by violence she crieth out straightway, and
“when all the other ravens hear her cry they know by
“her cleft tongue that some other raven wisheth to take
“her by violence, and they gather together to help her,
“and to rebuke the raven that wisheth to take her by
“violence. Now therefore when children see ravens ga-
“thered together in this manner, [p. 120] and uttering cries
“wishing to rebuke the raven that desireth to take her
“by violence, and that desireth to go astray from that
“which God hath commanded them, those ignorant chil-

¹ 1 Thess. v. 17, 18.

“dren are wont to say, ‘The ravens are celebrating a
“‘marriage to-day’, and they know not that the ravens
“wish to rebuke the raven that desireth to make to sin
“the raven whose mate is dead. And moreover, far be
“it from me ever to bring anyone else into my marriage
“with my master and husband Aristarchus, and I will never
“cease to make the offerings and to do the charities which
“my blessed husband was wont to do before he died, in
“the name of the holy Archangel Michael. And now,
“shew me who thou art that thus bearest such great glory
“and majesty, and whence hast thou come, and what is
“thy name, for thy coming unto me hath disturbed me
“greatly.”

And the Devil answered saying, “Art not thou she
“who hath made supplication unto God from the day
“when the Devil came unto thee in the form of a nun
“wishing to seduce thee? And did he not say unto thee,
“‘I will come unto thee on the twelfth day of Paôni, which
“‘is the day of the Archangel [Michael]’, and did he not
“say unto thee, ‘The Archangel Michael will not cease
“‘on that day from bowing down in prayer before God
“‘for the waters of the River (*i. e.*, the Nile), and the
“‘rain, and the dew’? I, then, am Michael the Archangel
“whom God hath sent to thee to help thee until the sun
“setteth this day, in order that the wicked hunter may
“not come and do that which is evil unto thee, [p. 121]
“and therefore it is meet that thou shouldst come and
“kneel in adoration unto me; and I have left my angels
“that I might come unto thee.” And the honourable lady
Euphemia answered and said unto him, “I have heard in
“the Holy Gospel that when the Devil came unto our
“Good Saviour to tempt Him, he said unto Him, ‘Fall

“down and worship me, and I will give Thee all the “kingdoms of the world, and the glory thereof,”¹ and that “Christ knew at once that he was the Evil One and rebuked him; perhaps thou art he who wisheth to lead “me astray?” And the Devil answered, “I am not he —and far be it from me ever to become so—and how “could such as he be found [arrayed] in such glory as I “bear? For from the time when he disobeyed God’s “command, He was angry with him, and He commanded “me, Michael, and I stripped him of all his glory.” And the noble woman answered, saying, “If thou art Michael, “where is the figure of the Cross which should be upon “thy sceptre, according to what I see painted in this “picture wherein the figure of Michael is depicted?” And the Devil answered, saying, “Painters wish to decorate their “pictures in order that their art may be the more glorified, “[p. 122] but the figure of the Cross is not with us nor “with all the other angels.” And Euphemia answered, saying, “How can I believe thy words? For no man will “fulfil the behest for which any soldier hath come from “the Emperor, neither will he by any means receive him, “unless he bear the token of the Emperor; and, moreover, “thus is it with the letters which the Emperor sendeth “forth from his kingdom, no man believeth that they are “genuine unless they be sealed with the Emperor’s seal; “and thus also is it with the angels who come upon the “earth, for if the figure of the Cross of the King of glory “be not with them, men will not believe that they are “angels, but they will flee from them [believing] them to “be devils; and especially in the case of the Archangel

¹ St. Matthew iv. 9.

“of all the angels, for how could he come upon the earth
“without bearing the armour of the seal of salvation of
“his Emperor Who is to come, that is to say, the Holy
“Cross of Jesus Christ, the Son of the living God? Now
“if thou wishest me to believe that thou art Michael the
“deliverer, let me bring to thee his picture for thee to
“salute, and then I will worship thee without any hesi-
“tation whatever.”

Now when the Devil saw that she was pressing him on all sides, [p. 123] and he could not find any excuse to utter before her, and that she rose up from the place wherein she was sitting, wishing to bring to him the picture of the holy Archangel Michael, he changed his form and took that of a raging lion, the roars of which filled the whole city, and he laid hold of her neck quickly, and strangled her until she was well nigh dead, and he spake these words unto her, saying, “This is the day “wherein thou hast fallen into my hands. I have taken “pains to catch thee for a long time past, but I could “not do so until to-day; let now him in whom thou put- “test thy confidence come and deliver thee out of my “hand.” And that prudent woman was in exceedingly great tribulation, for she was nigh unto death, and she cried out, saying, “O Michael the Archangel, help me in “this hour of need.” And it came to pass that while the Devil was seeking to inflict more suffering upon her, behold the holy Archangel Michael appeared unto her straightway, bearing upon himself royal rank and dignity, and he held in his right hand a golden sceptre which bore upon it the figure of the holy Cross; and the whole place shone a thousand times more brightly than the sun. And when the Devil saw him he cried out in terror,

saying, "O thou Archangel Michael, my master, I have "sinned against heaven and in thy sight, [p. 124] for I "have dared to come into the place wherein is thy pic- "ture; I entreat thee not to destroy me before my time, "for the Creator hath granted me a few days. And thou, "O Archangel, art he who made me an alien unto the "mansions of heaven, and now I will depart and flee from "before thee until the day of my great disgrace, and I "promise and swear unto thee before God that I will not "return from this time forth to tempt men or women in "the place wherein thou art." Now while the Devil was saying these things he was gripped fast in the hand of the holy Archangel Michael, like a bird in the hand of a little child, and when the Archangel had made him suffer greatly he set him free in great disgrace.

And the Archangel Michael spake unto the honourable lady Euphemia, saying, "Be strong, and of good "courage, and be not afraid of the Devil, for he shall "not have power to overcome thee from this time forth. "I am Michael the Archangel whom thou servest, into "whose hands thy blessed husband Aristarchus the general "committed thee. I am Michael, and it is before the pic- "ture in thy bed-chamber upon which my form is painted "that thou offerest up prayer every day, and I am Mi- "chael who take thy prayers before God. It was I who "stood by at the time when thou saidst unto thy hus- "band, 'Let be painted for me a picture of the Archangel "Michael that I may place it in my house as a protector, "[p. 125] and thou shalt commit me into his hands that "he may be my guardian, and may be my helper before "God until He visit me, and I depart to Him after the "manner of all men'. I am Michael who hearken unto

“everyone who prayeth unto God in my name. Be not afraid, for behold after thou hast performed the service which thou art wont to do in my name, I and a multitude of angels will come for thee, and I will take thee up into the rest of God which thy husband hath inherited. “Peace be with thee.” And when the Archangel Michael had said these things he went up into heaven with great glory, and she stood looking after him.

And it came to pass after these things that Euphemia went to the church of Abba Anthimus, the Bishop of this city, who was the first-fruits of the ministry of Saint John Chrysostom, the Archbishop of Constantinople, through whom the whole of this island hath been enlightened, and she shewed him all the things which the Archangel had spoken unto her, and he glorified God and the mighty Archangel Michael; and he gathered together the elements for the Sacrament, and he performed the service thereof quickly and with great honour. And after the Sacrament she came out from the church and went in to her house, and she fulfilled her ministrations unto the poor brethren, and did service unto them, [p. 126] and when they had eaten and drunk she sent for the Father, the Bishop, and she begged him to hold her house worthy to enter into, and he went to her quickly. And when they brought to her the news that he had come to her she went out to him to the third door of her house, and she cast herself down at his feet, and kissed them a long time, and the holy Bishop raised her up, and said unto her, “Rise up, O woman, blessed of God and man! Verily “God hath accepted thy sacrifices from thee like [those] “of Abel the righteous man, and He hath smelled the “[savour of thy] offering like that of Melchisedec, the

“King of Salem, the priest of God the Highest, because “thou hast brought them in uprightness.” And she took him with great honour and brought him into her bed-chamber, wherein was the picture of the Archangel Michael, and she placed an ivory throne for him to sit upon, and a bench of silver for the priests and deacons, and when they had prayed and had sat down, she opened the doors [of the cupboards] of her house, and brought out all her possessions, from the most precious thing to that of least value, that which was of great price, and that which was of no account, and she laid them before her. And she said to the Bishop, “O my holy father, “receive these few possessions from my hands, and dis-tribute them among the poor, for me and for my blessed husband, in the name of the holy Archangel Michael, “[p. 127] that he may pray for me and for my blessed husband, Aristarchus the general, before God, and that “He may shew mercy unto my wretched soul at His “terrible judgment seat;” and the Bishop commanded them to carry all the things which belonged unto her into the church, and Euphemia set her servants free and sent them away.

And it came to pass on that same day, which was the twelfth day of Paõni, while we were sitting in converse with the Bishop, that we smelled a choice smell of incense, the like of which we never smelled before (now I myself was there sitting with Father Anthimus, the holy Bishop, the first-fruits of the ministry of Saint John Chrysostom, and I was at that time a priest), and when we had smelled this choice smell of incense, we were astonished to see this wonderful sight. And afterwards she turned to Father Anthimus, the Bishop, and said to

him, "I beseech thee, O my father, to pray for me that "I may meet God in a favourable hour, for behold the "hour draweth nigh unto me when my soul shall be sepa-
"rated from my poor body until the day of the great
"judgment, for behold the Archangel Michael hath come
"for me, and with him are my husband Aristarchus and
"a multitude of angels;" and when she had lain down
upon her bed, and had spread out her hands, the Bishop
prayed over her for a long time. [p. 128] And afterwards
she lifted up her face to the Bishop and to all the people
there, and said to them, "I entreat thee for God's sake
"to shew me a favour and to give me the picture of the
"Archangel Michael, that I may kiss it yet once more
"before I depart from the body," and straightway the
Bishop took the picture and gave it unto her, and she
kissed it, saying, "O my master, thou holy Archangel
"Michael, stand by me in this terrible hour." Now when
we had heard her say these words, we and all the people
also heard the sound [as] of a mighty multitude [of waters]
falling violently upon each other, like the roaring of a
cataract, and the eyes of all, little and great, men and
women, saw the holy Archangel Michael shining like the
sun, and standing by the honourable lady Euphemia, and
his feet were like fine brass pouring out flames of fire,
and he had a harp in his right hand, and in his left a
wheel (*or* disk), like [that of] a chariot, upon which was
a cross, and he wore apparel a thousand times finer than
that of the kings of [this] world, and when we had looked
upon him in this guise we were astonished and afraid by
reason of [our] fear of him. And we saw him standing
and spreading out his garment of light to invite the soul
of that blessed woman, [p. 129] the honourable lady Eu-

phemia, to come unto his holy apparel, and thus she gave up the ghost with the picture of the Archangel Michael laid upon her eyes before she departed from the body. And we heard the noise of a multitude singing hymns, and saying, "God knoweth the way of the righteous, and "their inheritance shall abide for ever."¹

Now the picture of the Archangel Michael which was upon the face of the woman when she gave up the ghost, flew away straightway, and we knew not whither it had gone; and we laid the woman in the sepulchre of Aristarchus her husband.

And it came to pass when we had buried her that we came into the church to celebrate the Sacrament, and the Bishop came into the place wherein we are now gathered together in the name of the holy Archangel Michael; and when he had gone into the place of offering up the sacrifice according to his wont, he saw the picture of the Archangel, which had flown from the house of Euphemia, hanging in the air without [support by] the hand of man in the apse of the holy place. And the Bishop cried out, saying, "O men of the island of Trakê, "come and see this great miracle of the holy Archangel "Michael;" and all the multitude ran into the place of offering up sacrifice, and we saw with our own eyes the image of the Archangel Michael hanging in the air without [support by] the hand of man or anything else, [p. 130] but it was as firm and immovable as a pillar of adamant which cannot move at all from its place. O what cries were uttered at that time when all the multitude shouted glory to God and to the holy Archangel Michael!

¹ Psalm i. 6.

And it came to pass that the news of this exceedingly great miracle reached the God-loving Emperor Arcadius, and the Empress Eudoxia in Constantinople, and the Emperor Honorius in Rome, and they determined to visit this island together, and thereupon they came together with the Empress, and they saw with their own eyes the miracle of the picture of the holy Archangel Michael, and they bowed themselves down to the ground in prayer at the couch of the blessed John Chrysostom on which he had died, and which wrought such great cures in this island, for immediately any [sick] man lay upon the couch of Saint John Chrysostom, he gained his health straightway.

O who can tell the marvellous things which happened through that picture of the Archangel Michael (which we see at this moment with our own eyes appearing in his holy shrine), in whose holy commemoration we are gathered together this day! And, moreover, on the twelfth day of every month (which is the day of the Archangel Michael), [p. 131] that picture putteth forth olive leaves at its four corners, together with fine, fresh fruit, and it doeth thus because the tablet upon which the picture is painted is [made] of olive wood.

And, of a surety, ye have in remembrance the woman who had in her a certain sickness which is called "abscess", that is to say, "tumour" (?), and who wasted away and became exceedingly weak by reason of the sickness and pain which were in her, and having come into this holy shrine, and partaken of the fruit of the olive which the picture put forth on the twelfth day of the month which was passed, ye saw that as she ate of the fruit of the picture, the sore which was in her burst straightway,

and she was cleansed, and became whole, and departed to her house, glorifying God and the holy Archangel Michael, and never became diseased again.

And hear ye also this great miracle which took place, and which it is not our desire to omit. Ye also saw the sick man who suffered so much pain in one side of his head that his right eye was well nigh falling out of his head, and when he came into this holy shrine, and had taken a little of the oil in the lamp, and had made the sign of the Cross upon his face, in the name of the Father, and the Son, and the Holy Ghost, and had taken one of the leaves which the picture put forth, [p. 132] and had laid it upon the afflicted part of his head, he became whole straightway, and departed to his house in peace.

What shall we say [of thee], or what shall we omit, O my master and lord, after God? Verily thou art the governor of all men and of all animals, and thou art the steward of them all before God. With what honour ought we to honour thee, O thou chief general of the hosts of heaven! I know that no honour is equal unto that which is thine, because thou standest at all times before the throne of the Almighty, entreating Him concerning the stablishing of all mankind, and we know that the power is thine to go within the veil of God Almighty, none preventing thee. And, at this point, let us consider to be sufficient that which we have spoken concerning the angel of God, His minister of flaming fire, the holy Archangel; and we will say here also, with the prophet David, the words which we have placed at the beginning of this discourse, "The angel of the Lord encampeth round about "all those that fear him, and delivereth them."¹

¹ Psalm xxxiv. 7.

And here let us direct our discourse to him who hath conquered and who hath taken the crown, the charioteer who hath gained the victory in all visible and invisible conquests, who hath received the gift of the Holy Spirit, [p. 133] who hath destroyed a second Chedorlaomer, who hath illumined Constantinople, and not that city only, but also this island, and the whole world, I mean my master and Father, John [Chrysostom], Archbishop of Constantinople, nay, rather of the whole world. O who can tell [the number of] thy writings, full of life and full of all spiritual consolation (*or* ornament)? O who can declare and count the multitude of the commentaries which thou hast composed, O holy Archbishop John, the golden tongued! If thou wouldst declare thy honour thou wouldst need thine own tongue, for no tongue of flesh could describe the glory of thy holy life. Thou didst boldly rebuke the kings who had turned away from the truth, even as David prophesied concerning our Fathers the Apostles, saying, "Their sound hath gone out over the "whole earth, and their words have reached unto the "ends of the world."¹ And as for thee thyself, O mighty John, what place is there, or what monastery, throughout the whole inhabited world, wherein thou wilt not find [some account of] thy life, and thy sweet commentaries? even those which are upon the Two Natures of Christ, and they have gone from city to city, and from country to country, and thy discourses have been transmitted and have been made things to guard safely which shall be preserved for all time.

¹ Psalm xix. 4.

And moreover, [p. 134] I will be so bold as to declare that the Empress banished thee by the dispensation of God to this island, and thou didst soften our nature which was as hard as stone and didst make us exceedingly gentle; and we have abandoned the service of idols, and have become servants of God, the Creator of the universe. And thou didst come to this island as a stranger, and thou didst come and didst make thyself like unto the solid wall which standeth firm in the palace of kings, and thou didst take the prisoners, and thou didst make them free, and didst send them back to their country in peace and glory; for the Devil had made them prisoners from the beginning, and had cast them into the blackest darkness, but the King of Kings held them to be precious, and sent thee unto this island to redeem us out of the captivity of the Devil, and thou didst give us unto the King of Kings as a gift [more precious] than any royal gift (now what is more choice, or what is more glorious than all the souls which thou hast delivered out of the hand of the Devil?), and thou hast brought us into the palace of the King of Kings.

And I entreat thee, O my master and my holy father, that peradventure thou mayest grant unto me thy forgiveness, for behold, I have been so bold as to attempt a work which is above my ability, that is to say, to speak words in thy honour. And I think, O my beloved, that in any case I must now moderate my speech, otherwise the length of the discourse will make thee to forget that to which thou hast listened at the beginning; [p. 135] for in everything there should be moderation. And finally, let us present ourselves before the holy Archangel Mi-

chael, and let us beseech him to pray for us to the Good God to forgive us our sins, for he is mighty with our Lord Jesus Christ, through Whom be all glory, and honour, [and all adoration, which are meet for the Father with Him, and the Holy, and lifegiving, and consubstantial Spirit with Him, now, and at all times, and for ever and ever. Amen.]

.....

Νιω† βεν νισμογτ τηρογ πεναγιότατος ετ
 σμαρωογτ. φη εθ μεζ εβολβεν πι πηα εθ
 ογав ογοζ εφχηκ εβολ βεν αρετη νιβεν αββα
 θεδαοσιος. Πωηρι η νινιο† η αποστολος
 ογοζ πωφηρ η νιαγγελος παρχηεπισκοπος
 ητε † Βακι ρακο†(?) βε]η πιεζοογ η

Α. Α. ωαι η παρχηαγγελος εθ ογав μηχανη. Ετε
 φαι πε σογ ιβ η παβοτ ετ σμαρωογτ αωρ.
 ογοζ αφχω η ζαν μηω η σαχι εθβε νιμετ-
 ναντ νεμ νιαγραπη ετογ . . . μ

. . . ετς . . ηφ† . . μιχανη . . εζοογ η ωαι
 κατα αβοτ δε παρχηαγγελος εθ ογав ς ερ
 διακωνιν δε ημωογ ογοζ εφινι η νογζβηογι
 εθνανεγ ε πωωι η πεμθο η φ† ςχωκ εβολ
 η νογ ετημα τηρογ ογοζ ογν . . . ε† βεν
 ογρωι φαι ερε φ† μει ημογ Ογοζ αφσαχιογν

Α. Β. εθβε νη εθ ογав ετ βεν νιγραφη ναι εταϑ
 † τοτϑ νεμωογ ηξε παρχηαγγελος
 εθ ογав μιχανη ογοζ αφναζμογ
 εβολβεν η ογζοχζεχ τηρογ
 νεμ η ογ αναγκη βεν
 ογζιρηνη ητεφ† αμην

¹ The first leaf of the MS. is torn in many places and several lacunae occur in the text.

Ἄνοκ ἴξιμι ἢ τὰρχη ἢ πικάσι ἐβόλθεν φη
 ἔτοι ἢ σολσελ νηι ρι νομῖ βεν ρωβ νιβεν φη
 ἔτ σωογν ἢ πκαρι τηρϕ* ογορ ρβοτβετ ἢ
 νιδλωτ φη ἔτ ογων ἢ φρο ἢ πικάσι ἢ ογον

- β. α. νιβεν ἔτ κωῖ | βεν ογσπογαν. Νιμ πε φαι. 5
 ἢθορ πε πλογορ ἢ φῖ φαι ἔτε ἄνοκ ἴφωω
 ἢ περσωμα βεν ταχιχ ογορ ἴχωω ἢ περ-
 σνορ ἔτ ταινογῖ ἔ πιποτηριον ογορ ἴῖ ἢ-
 μορ ἢ νη ἔθ ναρῖ ἔρορ. ἢθορ πε παῦσ
 ογορ πανογῖ ἴησ πῗε πικωτηρ ἢ πτηρϕ φη 10
 ἔτ ωω ἐβόλθεν ρωρ ἢ ἀληθινον φη ἔτ ρι
 φρωογω βα ἴμετρωμι τηρσ φη ἔτ μερ ἢ
 ναι nem μετσανομαβτ ἔβογν ἔ τρικων ἢ
 φῖ. Νιμ πε φαι. φαι πε πὰρχηαγγελος
- β. β. ἔθ ογαν | μηχανηλ παρχηγορς ἢτε τχομ ἢ 15
 νιφνογῖ. Ἀλλα ἴῖρο ἔρωτεν ναμενραῖ nem
 ναωρη ἢ μενριτ ἢτε πικάσι ρινα εθρετενῖ
 τοτεν nemhi βεν ται νιωῖ ἢ ἀρχη μηποτε
 ἢτα ρι τοτ ἔ παι νιωῖ ἢ πελαγορ φη ἔτε
 ἢμον ἀγρησϕ ἢταρ ογορ ἢμον ωχομ ἢμοι 20
 ἔ σωκ ἢ τα κογχι ἢ κγβωτορ ἔ πιχρο. Χε
 ογνι τετενσωογν ἢ τα μετρηκι τηρογ ογορ
 κε ἢμον τη ἢ ρλι βεν τα μετιεβωωτ ρινα
 ἢταωβτ ἢ ογνιωῖ ἢ κγβωτορ ἔ ογονωχομ
- β. α. ἢμορ ἔ ερ χινορ | βεν φιομ ἔμαωω ογορ 25
 ἢτεσϕαι βα τβρεω ἢ νιθνογ. Ἀλλα ογκογ-
 χι πε πὰβιν ογορ ογκογχι πε ἴκγβωτορ ογν
 ἔτε ἢθη[ῖτερ ροῖ]μηποτε ἢται ἐβόλθεν ται

- ΛΥΜΝΗ ΕΤΕ ΜΟΝ ΛΥΜΝΗΝ ΝΤΑΣ ΩΔ ΚΕ ΛΥΜΝΗ
 ΕΣΘΕΡΘΩΡ ΝΤΕ ΝΙΘΟΥ ΤΩΟΥΝ. ΕΧΩΙ ΟΥΟΣ
 ΝΤΕ ΝΙ ΖΩΙΜΙ ΝΕΜ ΝΙΧΟΛ ΖΙΤΕΘΑΛΑССΑ Ν
 †ΩΟΥΝ Ν ΝΗΒΙ ΑΝ ΧΕ ΖΙΝΑ ΝΤΑΝΟΖΕΜ Ν
 ΤΑΨΥΧΗ ΜΜΑΪΑΤΣΕ ΠΙΧΡΟ. ΤΟΤΕ ΟΥΟΝ⁵
 ΝΙΒΕΝ ΝΑΧΟΣ ΧΕ Α ΦΑΙ ΧΙΜΙ Ν ΟΥΖΜΟΤ ΒΑΤΕΝ
 Γ. Β. φ† | ΧΕ ΑΚΝΟΖΕΜ ΧΕ ΟΥΕΙ Τ ΨΥΧΗ Ν ΠΙΡΩΜΙ
 Ν ΤΟΤΩ ΣΤΑΙΝΟΥΤ ΕΖΟΤΕ ΠΙΚΟΣΜΟΣ ΤΗΡΩ ΕΤ
 ΜΕΖ Ν ΝΟΥΒ ΖΙ ΖΑΤ. ΕΘΒΕ ΦΑΙ † ΕΡ ΖΟ†
 ΜΗΠΩΣ ΝΤΑΖΙΟΥΪ Ν ΤΑΨΥΧΗ ΟΥΟΣ †ΕΜΙ ΧΕ¹⁰
 ΤΑΚΥΒΩΤΟΣ ΧΩΧΕΒ ΟΥΟΣ ΤΑΙ ΕΒΩΩΤ ΟΥΚΟΥΧΙ
 ΠΕ ΟΥΟΣ †ΕΜΙ ΑΝΟΚ Ν ΝΗΒΙ ΑΝ ΜΗΠΟΤΕ
 ΝΤΑΖΙ ΤΟΤ ΕΘΑΛΑССΑ ΝΤΑΩΤΕΜΤΑΣΘΟΙ ΒΕΝ
 ΟΥΖΙΡΗΝΗ. ΟΥΟΣ ΑΝΟΚ ΑΙΩΑΝΩΑΙ ΒΑ ΝΙΒΙΣΙ
 ΝΤΕ ΦΙΟΜ ΝΕΜ ΝΙΖΩΙΜΙ Ν †ΝΑΩΩΑΙ ΑΝ ΒΑ¹⁵
 ΟΥΩΦΙΤ ΝΤΕ ΦΗ ΕΘ ΝΑ † ΩΩΩ ΝΗΙ ΝΣΕΧΟΣ
 Δ. Α. ΧΕ Ω ΠΙΔΤΕΜΙ | Ν ΡΩΜΙ ΝΙΜ ΠΕ ΦΗ ΕΤΑΩ ΕΡ
 ΑΝΑΓΚΑΖΙΝ ΜΜΟΚ ΕΘΡΕΚΙΡΙ ΣΑ ΠΩΩΙ Ν ΤΕΚΧΟΜ
 ΙΣΧΕ ΚΕΜΙ ΧΕ ΚΟΙ Ν ΖΗΚΙ ΟΥΟΣ ΜΜΟΝ ΖΛΙ Ν
 ΤΟΤΚ ΜΠΕΡΙΡΙ ΣΑ ΠΩΩΙ Ν ΤΕΚΧΟΜ. ΑΛΛΑ²⁰
 ΖΑΝΜΗΩ ΝΕ ΝΙΩΩΤ ΠΩΣ ΜΠΕ Κ† ΝΩΟΥ Ν
 ΤΕΚΚΟΥΧΙ Μ ΠΕΚΙΕΒΩΩΤ ΕΘΡΟΥ ΕΡ ΩΩΤ Ν ΒΗΤΣ
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 †ΚΥΒΩΤΟΣ ΟΥΝ ΟΥΟΣ ΑΚΝΟΖΕΜ ΝΤΕΚΨΥΧΗ
 ΝΕΜ †ΚΥΒΩΤΟΣ ΝΕΜ Π ΕΤ ΕΝΤΑΚ ΟΥΝ ΒΕΝ²⁵
 ΟΥΖΙΡΗΝΗ ΕΩΩΠ ΚΕΜΙ Ν ΝΗΒΙ ΑΝ. ΑΝΟΚ ΔΕ
 Δ. Β. †ΝΑΤΑΜΩΤΕΝ | Ω ΝΑΣΝΗΟΥ ΧΕ ΔΩ ΤΕ †ΚΥΒΩ-
 ΤΟΣ ΙΕ ΟΥ ΠΕ ΠΙΔΒΙΝ †ΚΥΒΩΤΟΣ ΔΕ ΤΑΣΑΡΖ
 1*

ἢ ρεφερνοβι θαι ετε ἴπι ερ κοινομιν ἴμοσ
 ἢ καλωσ. πιὰβην δε πε πα ρητ φαι ετε
 ἴμον ἐμι ἢ βητη οὔδε νηβι ἐ πῶωι οὔοσ
 πινηβι ἐ πῶωι ἐ τσωοὔν ἴμοσ αν. ναι νε
 νιγραφη ετε ἴπισοὔοὔοὔ. Εῶβε φαι ἢῶωτεν 5
 τετενсахи nemni ἢ φοοὔ ρινα εῶρι ερ са
 πῶωι ἢ та хом малиста φη ἐτετεν ερ ἀναρ-
 казин ἴμοι εῶρισахи ἐ περταιὸ nem φα περ
 ε. α. ὤс. Οὔ ἐβολβεν πκαρι neman | αν [πε] ἀλλα
 οὔ ἐβολβεν τφε πε ἢ οὔсарκινον αν πε 10
 ἀλλα οὔ ἀσωματος πε οὔοὔωιῖνι πε οὔθαμιὸ
 αν πε ἐβολβεν πιὸμι ἀλλα οὔππᾶ ἐρ οὔав
 πε ἢ οὔ ἐβολβεν νιδιακων ἢτε πκαρι αν πε
 ἀλλα οὔαδιακων ἐβολβεν οὔωαε ἢ ρωμ.
 Οὔαρχων ἢτε πκαρι αν πε ἀλλα οὔαρχη- 15
 αγγελος ἢτε τχομ ἢτε νιφνοὔι πε ἢ οὔαρχη-
 [στрату]ροὔс ἢτε πκαρι αν πε φαι ἐт ερνα-
 корқῖ ἢχε περοὔρο βεν πιναὔ ἐт εροὔωῶ
 ἀλλα οὔαρχηστратуροὔс ἢτε τχομ ἢ νι-
 ε. β. | φνοὔι ῖμην ἐβολ nem περοὔρο ωα ἐνεε. 20
 Αρсахи ан ба птакò ἢ νιψγχη ἀλλα οὔρεφερ-
 пресвеγῖν ба пнозем ἢ νενψγχη nem nen-
 сωμα ἢ сноὔ нивен батен φт пенρεφθαμιὸ.
 ἢ οὔρερсеми ан ἀλλα οὔγαιρωὔωῶ ба пτηρη
 ἢ οὔμαστε ρωμι ан ἀλλα οὔμενрит ἢτε 25
 τρικων ἢ φт τηροὔ. ἢ οὔсахи нтан ан
 πε ἀλλα ροι ἢ ριρηνη nem οὔον нивен ἢ οὔ
 ат нαι ан πε ἀλλα οὔρερψε ἢ ρηт πε ερε

- ̅. α. ΘΜΕΤΝΑΗΤ ἢ Φ† ΨΟΠ ἢ ̅ΗΗΤϞ | ΧΕ ΦΗ ἘΤ
 ΕΡΕΤΙΝ ΨΑϞΒΙ ΦΗ ἘΤ ΚΩ† ΨΑϞΧΙΜΙ ΟΥΟΖ ΦΗ
 ἘΤ ΚΩΛΖ ΣΕΝΑΟΥΩΜ ΝΑϞ. ΟΥΟΖ ἄΝΟΚ ΖΩ
 ἘΤΑΙΝΑϞ Ἐ ΤΧΙΝ† ἢ ΠΑ ̅Ϟ̅ ̅ΒΕΝ ΟΥΡΑΨΙ ΔΙΖΙ-
 ΤΟΤ ΟΥΝ ἘΡΟϞ ἢ ΦΟΟΥ ΑΤ̅ΟΝΕ ΜΕΤΑΡΚΟϞ. 5
 ΣΙΕΡΕΤΙΝ ΖΙΝΑ ἢΤΑΒΙ ἢ ΟΥΜΗΨ ΟΥΟΖ ΕΙΚΩΛΖ
 ΖΙΝΑ ἢΣΕΛΟΥΩΝ ΝΗΙ ΑΛΛΑ ϞΝΑΧΟϞ ἢΘΟΚ ὦ
 ΦΗ ἘΘ ΜΕΖ ἢ ἄΡΕΤΗ ΟΥΟΖ ϞΜΕΙ ἢ †ΣΒΩ ΧΕ
 ΟΥ ΖΑΡΑ ΠΕ ἘΤ ΕΚΨΙΝΙ ἢΣΩϞ ἢ ΤΟΤϞ ἢ ΦΟΟΥ
 ΜΕΝΕΝΣΑ ΘΡΕΚ ΕΡ ΨΟΡΠ ἢΤΕΚΣΩ. ΔΑΚΚΗΝ 10
- ̅. β. ἢΧΩ ἢ ΟΥΕΥΕΡΚΩΜΙΟΝ | ἘΧΕΝ †ΡΟΜΠΙ ἢ ΒΕΡΙ
 ΝΕΜ ΤΑΡΧΗ ἢ ΝΙΨΑΙ ἢΤΕ Π̅Ϟ̅ ΤΗΡΟΥ ΟΥΟΖ ΠΑΙ
 ΡΗ† ΟΥΝ ΔΚΣΩ ἢ ΚΕ ΛΟΓΟϞ ἘΧΕΝ ΦΗ ἘΤΕ ἢΠΕ
 ΟΥΟΝ ΤΩΝϞ ̅ΒΕΝ ΝΙΜΙΣΙ ἢΤΕ ΝΙΖΙ̅ΟΜΙ Ἐ ΝΑΑϞ
 ἘΖΟΤ ἘΡΟϞ ΠΣΥΝΓΕΝΗϞ ἢ Π̅Χ̅ ΠΙΔΓΙΟϞ ΙΩΑΝΝΗϞ 15
 ΠΙΡΕϞ† ΩΜϞ ΠΨΦΗΡ ἢ ΠΙΠΑΤΨΕΛΕΤ ἘΘ ΟΥΑΒ.
 ΜΗ ΚΕΜΙ ΔΝ ὦ ΠΑ ΙΩΤ ΧΕ ΝΑΝΕ ΠΨΙ ̅ΒΕΝ
 ΖΩΒ ΝΙΒΕΝ ἢ ΦΡΗ† Ἐ ΔΚΟΥΩΜ ΙΕ ἢΤΕΚΣΩ
 ΙΕ ἢΤΕΚΨΛΗΛ ΧΑΟΥΑΨ ΠΨΙ ̅ΒΕΝ ΖΩΒ ΝΙΒΕΝ
 ΜΦΡΗ† ἘΤΕϞΣΩ ἢΜΟϞ ἢΧΕ ΠΕΝΣΑ̅ ἢ ἄΠΟϞ- 20
- ̅. α. ΤΟΛΟϞ | ΠΑΥΛΟϞ ΧΕ †ΔΣΚΥΣΙϞ ἢΤΕ Φ† ΟΥΝΙΨ†
 ΠΕ ̅ΒΕΝ ΠΙΖΗΟΥ ΔΚΨΑΝΧΩΚ ἘΒΟΛ ἢΤΕΚΤΨΟΥΝ
 ̅ΒΑΡΟϞ. ἄΝΟΚ ΔΕ †ΝΑ ΕΡ ΟΥ̅ ΝΑΚ ΟΥΟΖ
 ἢΤΑΧΟϞ ΝΑΚ ὦ ΠΑ ΜΕΝΡΙΤ ΧΕ ΔΚΣΑΧΙ ἢ ΚΑΛΩϞ
 ΟΥΟΖ ΑΚΟΥΩΝΖ ἢ ΟΥϞΙΡΨΟΥΨ ἘΒΟΛ ΑΛΛΑ †ΝΑ 25
 ΕΡ ΤΟΛΜΑΝ ΟΥΟΖ ἢΤΑΧΟϞ ἢ ΦΡΗ† ἢ ΠΨΦΗΡ
 ἢ Π̅Ϟ̅ ΑΒΡΑΑΜ ΠΑΡΧΩΝ ἢ ΝΙΠΑΤΡΙΑΡΧΗϞ ΦΗ
 ἘΤΑϞ ΕΡ ΙΩΤ ἢ ΟΥΜΗΨ ἢ ΕΘΝΟϞ ἘΤΑϞΣΟϞ ἢ

- φ† χε ἰςχε οὐρονωσον ἢ σασι nem πα βς ἢ
 ζ. β. παι κε σοπ ογορ καν φαι ογρογδ | σασι
 ἴτηι εθριτενωont ἐ πωφρηι ἢ φ† αλλα
 ἀνοκ εἶε ερ τολμαν ωα ρ ἢ σοπ ζωλοσ
 ογορ ρνατασθοι αν. Χε ογει ἴθορ πε ογνογ† 5
 ἢ ογωτ ογορ ογδς ἢ ογωτ ογορ θωρ τε
 †μετωαναρθηρ ἐθ μην ἐβολ ωα ἐνερ. ἕεν
 φαι †θωτ ἢ πεκρητ χε φ† φη ἐταρζονζεν
 nan χε ἴτενερετιν ρινα ἴτενδῖ ἴμον χε
 εθε ογ τετενερετιν ἴμοι εθριραβω ἕεν 10
 τετενηη† ἕεν παι νιω† ἢ ωαι ἐτ φωρω
 ἐβολ ἕεν πικοσμοσ τηρρ ἴμαγατρ αν αλλα
 η. α. nem ἕεν νιφθογῖ | ογορ ἴθωτεν τετενωω
 ἐβολ ἐχωι νικογχι nem νινιω† νιζωογ† nem
 νιζῖδμι ἐρετενωω ἴμοσ χε τενη†ρδ ἐροκ ἴπ 15
 ερ χα ρωκ ἐβολρα παι νιω† ἢ ωινη ογορ
 ντεκταμον ἐ παι νιω† ἢ ωαι Nem πταιδ
 ἢ φη ἐτογ ερ ωαι ναρ ἢ ἕητρ φαι ἐτ ερ
 πρεσβεγῖν ἕαρων τηρεν ἕατεν φ†. Nim ne
 νιω† ἴτε πιπαλλατιον ἐβηλ ἐ πχς nem περὰρ- 20
 χηστρατγρογς ἐθ ογανμηχανη. Ογορ μενε-
 σωσ τενηναογαστεν ἴσωογ ρων nan ἐ πετεν
 η. β. χινωῖνι ὦ ναμενρα† χε πιθεβῖδ | αρθῖσι
 ογορ ρσογτων αλλα αμωῖνι ογασθηνογ ἴσωι
 χε ογει ἴ νινιω† ἴτε πιπαλλατιον κην ἢ 25
 ρωλ ἐ πιδιπνον ἴτε πιαρχηἀγγελοσ ἐθ ογαν
 μηχανη ογορ ἴτογρωτεβ nim ne ναι νιω†
 ἐταγ ερ ωορπ ἢ ρωτεβ nem πιαρχηἀγγελοσ

- ΜΗΧΑΗΛ. ΣΩΤΕΜ ἄνοκ δε τ̄ναταμωτεν ἐρωου.
 ΑΔΑΜ. ΣΗΘ. ΕΝΩΧ. ΜΑΘΟΥΣΑΛΑ. ΝΩÈ.
 ΑΒΡΑΑΜ. ΙΣΑΑΚ. ΙΑΚΩΚ. ΙΩΣΗΦ. ΜΩΥΣΗΣ.
 ΑΔΡΩΝ. ΙΗΣΟΥ. ΓΕΔΕΩΝ. ΒΑΡΑΧ. ΣΑΜΨΩΜ.
 θ. α. Ἰεφθαίε. Δαγιά. Σολομών. | Ἰεζεκιήλ. Ἠσαίας. 5
 Ἰερεμίας. Ἀνανίας. Ἀζαρίας. Μισαήλ. Ἡλίας.
 Ἐλισεός. ΝΕΜ ΠΩΧΠ ἢ ΝΙ ΚΕ ΠΡΟΦΗΤΗΣ.
 Ζαχαρίας. ΠΙΟΥΗΒ. ΝΕΜ Ἰωάννης Πιρεφ τ̄
 ΩΜΣ ΝΕΜ ΠΙ ΤΒ ἢ Ἀποστόλος. ΝΕΜ ΠΙΔΡΙΟΣ
 ΣΤΕΦΑΝΟΣ. ΝΕΜ ΝΙΒΕΛΛΟ ΣΥΜΕΩΝ ΠΙΟΥΗΒ ΕΘ 10
 ΟΥΑΒ. ΝΕΜ ΠΧΩΡΟΣ ἢ ΤΕ ΝΗ ΕΘ ΟΥΑΒ. ΝΕΜ
 ΠΧΩΡΟΣ ἢ ΤΕ ΝΙΘΜΗ. ΟΥΟΣ ΟΥ ΠΕ ΠΑΧΦΟ
 ΔΙΣΑΧΙ È ΝΑ ΠΚΑΖΙ ἢ ΜΑΓΑΤΟΥ ΑΛΛΑ ῥΕΜΜΑΥ
 ἢ ΧΕ Π̄ΟΣ ἢ ΤΕ ΠΩΟΥ ΝΕΜ ΠΤΑΓΜΑ ΤΗΡΩ ἢ ΤΕ
 θ. β. ΝΙΦΗΟΥΓΙ ΝΙΑΓΓΕΛΟΣ ΝΕΜ ΝΙΑΡΧΗΑΓΓΕΛΟΣ | ΝΙ- 15
 ΧΕΡΟΥΒΙΜ ΝΕΜ ΝΙΣΕΡΑΦΙΜ ΝΙΘΡΟΝΟΣ ΝΙΜΕΤ̄ΟΣ
 ΝΕΜ ΝΙΧΟΜ ΕῩΜΜΑΥ ἢ ΧΕ ΝΑΙ ΤΗΡΟΥ ΕῩΤ
 ΩΟΥ ἢ Φ̄Τ ΝΕΜ ΦΗ ÈΤ ΑΓΑΙΩ ἢ ΑΡΧΩΝ ÈΧΩΟΥ
 ΤΗΡΟΥ ΠΙΝΙΩ̄Τ ἢ ΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗ-
 ΧΑΗΛ. ΑΛΛΑ τ̄ογωω ἄνοκ ΕΘΡΙΚΟΤ ἢ ΚΕ ΣΟΠ 20
 È τ̄αγλη ἢ ΤΕ ΠΙΝΙΩ̄Τ ἢ ΑΡΧΗΑΓΓΕΛΟΣ ÈΤ ΟΥΑΒ
 ΜΗΧΑΗΛ ΟΥΟΣ ἢ ΤΑΩΕΝ ΝΙΝΙΩ̄Τ ἢ ΡΩΜΙ ἢ ΤΕ
 ΠΚΑΖΙ ΧΕ ΠΩΣ ΣΕΧΗ ἢ ΕΝ ΠΛΙ ΝΙΩ̄Τ ἢ ΩΑΙ ΕΘ
 ΟΥΑΒ ΝΕΜΑΝ ἢ ΦΟΥ. ἰΧΕ ΣΕΡΑΩΙ ΖΙΝΑ ἢ ΤΑ-
 Γ. α. ΡΑΩΙ ΝΕΜ ΝΗ ΕΘ ΡΑΩΙ | ΚΑΤΑ ΠΣΑΧΙ ἢ ΠΙΑΠΟΣ- 25
 ΤΟΛΟΣ. ΑΠΛΩΣ τ̄ναζι ΤΟΤ ÈΒΟΛἢΕΝ ΦΙΩΤ ἢ
 τ̄μετρωμι ΤΗΡΣ ΦΗ ÈΤ Α Φ̄Τ ΘΑΜΙΟΩ ΚΑΤΑ
 Π ΕΤΕ ΦΩΩ ἢ ἰΝΙ ΝΕΜ ΖΙΚΩΝ ΠΑ ὄΣ ἢ ΙΩΤ

ΑΔΑΜ ἠΘΟΥ ΠΕ ἘΤ ΔΙΝΑΥ ἘΡΟΥ ΕΦΟΙ ἢ ΨΟΡΠ
 ΞΕΝ ΠΙΔΡΙΣΤΟΝ ΟΥΟΣ ἠΤΑΨΕΝΩ ἌΝΟΚ ΕΙΟΙ ἢ
 ΖΟΥ ΟΥΟΣ ΤΣΕΡΤΕΡ ΧΕ ΟΥΕΙ ΤΝΑΥ Ἐ ΤΘΩΟΥΤΣ
 ΤΗΡΣ ἠΤΕ ΝΗ ἘΤ ΞΕΝ ΠΙΔΡΙΣΤΟΝ ΕΥΡΑΨΙ ΝΕΜΑΩ
 ἢ ΦΟΥΟΥ ΟΥΟΣ ΕΥΤΑΙΟ ἠΜΟΟΥ ἌΝΟΚ ΔΕ ΤΝΑ-5

Γ. Β. ΜΟΥΧΤ ΝΕΜΩΟΥ. ΚΑΝ ἌΝΟΚ ΟΥΡΕΦΕΡΝΟΒΙ |
 ΟΥΟΣ ΔΙΩΑΝΤ ΝΑΩ ἢ ΦΡΑΨΙ ἢ ΠΑ ΖΗΤ. ΧΕΡΕ
 ΠΑ ΟΣ ἢ ΙΩΤ ἘΘ ΟΥΑΒ ΧΕΡΕ ΦΙΩΤ ἢ ΝΙΜΕΤΙΩΤ
 ΤΗΡΟΥ ΧΕΡΕ ΦΙΩΤ ἢ ΠΓΕΝΟΣ ΤΗΡΩ ἠΤΕ ΤΜΕΤ-
 ΡΟΜΙ ΝΗ(ε) ἘΤΑΨΩΠΙ ΝΕΜ ΝΗ ἘΘ ΝΑΨΩΠΙ 10
 ΟΥΝ. ΟΥΟΣ ἌΝΟΚ ΖΩ ἘΨΩΠ ΔΙΩΑΝΤ ΝΑΩ ἢ
 ΠΑΙ ΧΕΡΕΤΙΣΜΟΣ ἘΤ ΟΙ ἢ ΜΑΖ Γ ἌΝΑΓΚΗ ΖΩΩ
 ἠΤΕΡΜΟΥΤ ΝΗΙ ἢ ΦΡΗΤ ἢ ΟΥΙΩΤ ἢ ΠΕΡΩΗΡΙ
 ΧΕ ἌΜΟΥ ὦ ΠΑΨΗΡΙ ἠΤΕΚ ΕΡ ΨΑΙ ΝΕΜΑΝ ΖΩΚ
 ΞΕΝ ΠΑΙ ΝΙΩΤ ἢ ΨΑΙ ἢ ΦΟΥΟΥ ΟΥΟΣ ΔΙΩΑΝΧΙΜΙ 15
 ἢ ΟΥΠΑΡΡΗΣΙΑ ΒΑ ΤΟΤΚ ΕΝΑΨΙΡΙ ἢ ΠΕΡΜΕΨΙ

ΓΑ. Α. ΑΝ | ΒΑΤΕΝ ΠΕΦΟΥΡΟ ΑΛΛΑ ΔΡΖΗΛ ἘΒΟΥΝ
 ΧΩΡΙΣ ΜΕΣΙΤΗΣ ΙΕ ΡΕΦΕΡΦΜΕΨΙ. ΟΙΟΙ ἢ ΑΡΧΩΝ
 ΑΝ ἘΧΕΝ ΟΥΔΑΖΙΣ ἢ ΟΥΩΤ ΑΛΛΑ ἘΧΕΝ ΠΧΩΡΟΣ
 ΤΗΡΩ ἠΤΕ ΝΙΦΗΟΥΙ ΚΑΤΑ ΠΟΥΑΖΣΑΖΝΙ ἢ ΠΟΣ 20
 ΟΥΟΣ ΝΕΜ ΖΩΒ ΝΙΒΕΝ ἠΨΩΡΙ ἘΡΑΤΩ ΣΑ ΧΑΒΗ
 ΑΝ ΑΛΛΑ ΨΩΡΙ ΔΕ Ἐ ΡΑΤΩ ΣΑ ΟΥΙΝΑΜ ἢ ΦΤ
 ΕΚΩΤ ἢ ΤΟΤΩ ἢ ΣΗΟΥ ΝΙΒΕΝ ἘΧΕΝ ΠΓΕΝΟΣ
 ἢ ΝΙΡΩΜΙ. ΝΙΜ ΠΕ ΦΑΙ ἘΡΕ ΝΑΙ ΝΙΩΤ ἢ ΤΑΙΟ
 ΤΟΙ ΖΙΩΤΩ ἢ ΠΑΙ ΡΗΤ ΝΕΜ ΠΑΙ ΝΙΩΤ ἢ ΩΟΥ. 25

ΓΑ. Β. ΣΩΤΕΜ ΦΑΙ ΠΕ ΜΙΧΑΗΛ ΠΙΝΙΩΤ ἢ ΑΡΧΗΑΓΓΕΛΟΣ |
 ἠΤΕ ΤΧΟΜ ἢ ΝΙΦΗΟΥΙ. ΝΙΜ ΠΕ ΦΑΙ ἘΤΕ ΣΕ ΕΡ
 ΨΑΙ ΝΑΩ ἢ ΧΕ ΝΙΔΡΕΤΗ ΤΗΡΟΥ. ἠΘΟΥ ΠΕ ΜΙΧΑΗΛ

- παρχων ἢ ἠμετογρο ἢ νιφνογι. Νιμ πε φαι
 ἔτ α πογρο ερ φωριν ἠμοσ ἢ ται νιωτ ἢ
 ὄρηπι ἔθ μεζ ἔβολθεν παι νοχ ἢ ωογ ογοσ
 αϑτ ζιωτq ἢ νοχ ἢ στολη ογοσ αqμορq βεν
 παι μοχb ἢ νογβ ζι ὦνι ἢ μηι ἔτε ἠπε 5
 ογον ωοπι ἢ περ ρητ φαι πε Μιχαηλ πινηωτ
 ἢ ἀρχηἀγγελος ἔτ βοσι. Νιμ πε φαι ἔρε
- ιβ. α. νιαγγελος νεμ νιαγμα ἢ τε νιφνογι | ερ
 ζελπις ἢ φοογ ογοσ εγερ ωαι νεμαq βεν
 πεqωαι ἢθοσ πε μιχαηλ φηἔτ α φτ ἠαωq ἢ το
 ἀρχων ἢ τεqμετογρο τηρς. Νιμ πε φαι
 ἔτε σερονzen ἢ νιαγμα τηρογ ἢ τε νιφνογι
 σεσωτεμ ναq ἢθοσ πε μιχαηλ παρχηἀγγελος
 ἔταρσωτεμ ἢ σα φογαρσαρني ἢ πῶς ἔ ερζιογι
 ἔβολζαροq ἢ πιρεqσεμι ἔτ ζωογ. Νιμ πε φαι 15
 ἔτ ερε τεχνη νιβεν ἔτ βεν πικοςμοσ τηρq
 εγκωρq ογοσ εγερ ωαι ναq ἢ φοογ. φαι
- ιβ. β. πε μιχαηλ παρχηἀγγελος | φη ἔτ σοβτ ἢ
 να νιφνογι ογοσ ρσωτ ἢ ναπκαζι qἰρι ἢ
 πενμεγι ἢ πεμθο ἢ φτ πεν ρεqθαμιδ εἠβε 20
 τεqνιωτ ἢ ἀραπη ἔβογν ἔρον. Πλην ἀτῶνε
 σκανδαλον να νιφνογι ερ ωαι ἢ φοογ ογ
 πε πζωβ ἢ να πκαζι βεν φαι ἢ παι ρητ ωατ
 ογραωι ἢ παι ρητ ογοσ ἢτογερ ωαι νεμ
 παρχηἀγγελος ἔθ ογав Μιχαηλ. Ογοσ νε 25
 ογρωμι ἀν πε ογοσ νε ἠμον ρωμι ναναγ
 ἔροq βεν πεqῶογ ἢτεqωνb ζιχεν πικαζι ἢ
- ιγ. α. φρητ ἔτ σβηογт βεν κε μα χε | ογπῶα

- ΟΥΟΣ ΟΥΣΑΡΖ ΔΝ. ΜΗΧΑΗΛ ΟΥΣΩΜΑ ΔΝ ΠΕ
 ΟΥΟΣ ἸΜΟΝ ΨΧΟΜ ἢ ΟΥΣΩΜΑ ἢ ΡΕΦΟΥΩΜ
 ΝΑΥ ΕΡΟQ ΙΕ ἸΝΤΕΡQΔΑΙ ΗΑ ΠΕQΩΟΥ. ΑΝΟΚ ΔΕ
 †ΝΑ ΕΡ ΟΥΩ ἸΝΤΑΧΟΣ ΝΩΤΕΝ ΟΥΟΣ ἸΝΤΑΘΩΤ Ἰ
 ΠΕΤΕΝ ΖΗΤ ΗΕΝ ΠΑΙ ΖΥΣΟΝ ΧΕ ΝΑ ΤΦΕ ΝΑΕΡ- 5
 ΝΟΒΙ ΔΝ ΟΥΔΕ ἸΜΟΝΜΕΤΧΑΧΙ ΗΕΝ ΤΟΥΜΗΤ ἢ
 ΚΕ ΣΟΠ ΔΝ. ΟΥΔΕ ΧΟΖ ΟΥΔΕ ΜΟC† ΟΥΔΕ
 ΚΑΤΑΛΑΛΙΑ ΟΥΔΕ ἸΩΙΚ ΟΥΔΕ ΗΩΤΕΒ ΟΥΔΕ
 ΟΙΟΥΓΙ ΟΥΔΕ ΖΛΙ ΕΒΟΛ ΗΕΝ ΠΙΩΗΕΝ ΑΛΛΑ
 ΣΕΟΥΑΒ ΕΥΜΤΟΝ ἸΜΩΟΥ ΗΕΝ ΝΗ ΕΘ ΟΥΑΒ 10
16. Β. ΟΥΔΕ ΕΥΨΟΠ ΗΕΝ ΝΗ | ΕΘ ΟΥΑΒ ΗΕΝ ΠΙΚΟCΜΟC
 ΨΑ ΕΝΕΖ ΣΕΕΡ ΨΑΙ ἢ ΣΗΟΥ ΝΙΒΕΝ ΗΑΤΕΝ ΠΙ-
 ΟΥΡΟ ΧC ΗΕΝ ΟΥΨΑΙ ἢ ΑΤ ΚΩΡQ. ΧΕ ΟΥΗ
 ΑΥΚΗΗ ΕΖΙΟΥΓΙ ΕΒΟΛΗΕΝ ΤΟΥΜΗΤ ἢ ΠΙΡΕQΣΕΜΙ
 ΠΧΑΧΙ ἢ ΠΙΡΕQΘΑΜΙΔ ΠΧΑΧΙ ἢ ΜΕΘΜΗ ΝΙΒΕΝ 15
 ΠCΑΔΑΝΑC(sic) ΕΘΒΕ ΦΑΙ ΣΕΕΡ ΨΑΙ ἢ ΠΙΑΡΧΗ-
 ΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ἢ ΦΟΟΥ ΠΑΡΧΕΓΟΥC
 ἸΝΤΕ ΤΧΟΜ ἢ ΝΙΦΗΟΥΓΙ ΦΗ ΕΤΑQΧΩ ΝΑΝ ΕΠΕCΗΤ
 ἢ ΤΑΙ ΤΡΑΠΗΖΑ ΕΤΕΝ ἸΠΨΑ ἸΜΟC ΕΤΕ †ΤΡΑΠ-
17. Α. ΗΖΑ ἢ ΠΑΙ ΨΑΙ ΦΑΙ ΕΤ ΧΗ ΝΑΝ ΕΒΡΗΗ ΗΕΝ | 20
 ΤΦΕ ΝΕΜ ΖΙΧΕΝ ΠΚΑΖΙ ΟΥΝ ΚΑΤΑ ΦΟΥΑΖCΑΖΝΙ
 ἢ ΠΕΝCΩΤΗΡ ΙΗC ΠΧC ΧΕ ΠΕQΟΥΑΖCΑΖΝΙ ΦΑ
 ΠΕQΙΩΤ ΠΕ. ΧΕ ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ΕΘ
 ΟΥΑΒ ΟΥΝΟΥ† ἢ ΟΥΩ† ΠΕ ΟΥΜΕΤΟΥΡΟ ἢ ΟΥΩΤ
 ΟΥΔΟΜΟΟΥCΙΟC ἢ ΟΥΩΤ ἸΜΟΝ ΦΩΡΧ ἸΝΤΑQ. ΟΥ 25
 ΑΤ ΗΕΤΒΩΤQ ΟΥ ΑΤ ΖΟΠQ ΑΛΛΑ ἸΘΟQ ΠΕ ΠΩΠ
 ἢ ΠΤΗΡQ CΑ ΗΡΗΗ ἢ ΠΕQΕΡ ΨΙΨΙ ἸΜΑQΑΤQ
 ΝΑ ΝΙΦΗΟΥΓΙ ΝΕΜ ΝΑ ΠΚΑΖΙ. ΟΥΟΣ ΔΝΟΝ

- ζων τ'νογ ὦ να μενρατ εθεβε κε ανκηνη να-
 ιδ. β. ενσογον ομετνωτ ἢ παι ωαι | ετ φωρω
 ναν εβολ ἢ φοογ σεμπω εθρεν επ ωαι ζων
 ἢ φη ετ επε νιαγγελος ἢτε φτ επ ωαι ναγ
 ἢ φοογ. Ογοζ ἢτενκολσελ ἢ πεν σα βογν 5
 νεμ σα βολ ἢεν πεχινζωλ εβογν ε παιδιπνον
 φαι ετ μεζ ἢ ωογ ἢ φοογ ζινα ἢτενογωμ
 εβολἢεν νιαγαθον τηρογ ναι εταρσεβτωτογ
 ναν ἢκε φτ. αλλα ατετεν χοc κε ιcκε ογὰρι-
 στον ἢ ογρο πε σεμπω ἢτενζεμci ωατ ιο
 ογθωζεμ ἢ νινιωτ ἢτε πιπαλλαδιον ἢ
 ιε. α. ωορη. Ειεωρεη ανοκ κε ὦ πα ὅc | μη ἢθοκ
 αν πε ετ α φτ θαμιδκ ἢεν νεφχιχ ἢμιν
 ἢμογ κατα πεφἢνι νεμ τεφζικων ογοζ αq-
 μαζκ εβολἢεν πεφωογ ογοζ αqμογτ ε πεκ- 15
 ραν κε λααμ ογοζ ανοκ τ'νογ τ'ερετιν εβολ-
 ζιτεν τεκμεταγαθος νεμ τεκμεθνωτ ογοζ
 τ'τ'ζο εροκ εθρεκ ταμοι κε μη ἢθοκ ζωκ
 κρωι ἢεν πωαι ἢ πινωτ ἢ αρχηαγγελος
 εθ ογав μηχανη. Cωτεμ πεχαq ἢκε λααμ 20
 κε αqα ανοκ πε λααμ ογοc ανοκ ετ εστοι
 ιε. β. νηι εθριθωζεμ ἢ ογον νιβεν | ε παι ωαι ἢ
 φοογ ἢταρωι ἢεν ογμετζογδ ερωογ τηρογ
 εθεβε κε εταιτ χωντ ἢ φτ ογοζ αqεντ
 εβολἢεν πιπαραδιoc εθεβε κε διερ παραβενιν 25
 ἢτεφ ἢτολη. ἢεν πχινερε ταβονεοc εγὰ θρι
 ογωμ εβολζι πογταζ ἢ πιωωην εταρζονζεν
 νηι εωτεμογωμ εβολ ἢ ἢητq. Μηχανη δε

- ἡθοῦ ἀρτῶδὸ μὲ πῶς ἔχωι ῶατ εἰχα πανοβι
 νηι ἐβολ ἐθε φαί τῶασι ἕεν περῶαι μὲ
 φοοῦ. Ὡ ἀβηλ πικοῦχι ἢ ῶηρι ἐτ ταινοῦτ
15. α. ματαμοι ζωκ ισχε κραῶι | μὲ φοοῦ ἕεν πῶαι
 μὲ πινωτ ἢ ἀρχηἀγγελος ἐθ οὔαβ μηχανῆ. 5
 Ἀνοκ δε τῶασι οὔοζ τῆ ερ ῶαι μὲ φοοῦ κε
 οὔει φη ἐτοῦερ ῶαι ναρ μὲ φοοῦ ἡθοῦ πε
 ἐταρ ραι μὲ πα ῶοῦῶοῦῶι νεμ πα βλιλ ρα
 φτ οὔοζ μπε ρσομς ἐ πῶοῦῶοῦῶι μὲ πα
 соn εθε κε μπε ρεηρ ἕεν οὔσοῦτεν ἐθε 10
 φαί ἀνοκ τῆρ ῶαι μὲ φοοῦ. ἡθοῦ δε ζωκ
 ὦ σο τῆναῦ ἐροκ μὲ φοοῦ ἐκθελῆλ ἕεν πῶαι
 μὲ παρχηἀγγελος ἐθ οὔαβ μηχανῆ πεχαρ κε
15. β. ἀνοκ μεν τῶασι οὔοζ | τῆελῆλ. Ἐθε κε
 ἐτα καιν ρῶητ ἢ ἀβηλ πα соn ἀ φτ τηт 15
 ἢ να ιοτ οὔοζ μπε τα μαῦ χιμι ἢ οὔερῶτ
 εθερῆ соανοῦῶτ εθε κε ἀρῶοῦῶι ἢχε πε-
 сῆρῶτ εθε πεсῆκαρ ἢ ρηт ἐχεν ἀβηλ πα
 соn. Ἀλλὰ παρχηἀγγελος ἐθ οὔαβ μηχανῆ
 ἀρῶοῦῶτ ἕεν οὔῆρε μὲ πῆατικον ἐβολῆεν 20
 τφε εθε φαί ρηππε τῶασι μὲ φοοῦ. Ὡ ἐνωχ
 πῶμη φηῆт α φτ οὔοθερ ἐβολῆεν πικοσμοс
15. α. ρηпπε τῆναῦ ἐροκ κραῶι | μὲ φοοῦ πεχαρ κε
 ἀνοκ μεν τῶασι οὔοζ τῆελῆλ εθε κε πῆенос
 τηρ ἢτε τμετρωμι ραν ἐβολῆεν παχροх 25
 πε οὔοζ μιχανῆ ἢρῶω ἢ τοτῶ ἐβολ ἀн ερτῶο
 ρα φτ εθερῆнай ἢ νιρερῆρновι οὔοζ ἢτερταν
 ἕωοῦ ῶα ἐνερ ἀνοκ μεн τῶασι ἕεν περ ῶαι

- ΕΘΒΕ ΧΕ ϞΤΖΘ ΕΧΕΝ ΝΑΩΗΡΙ. Ω ΜΑΘΟΥΣΑΛΑ
 ΠΙ ΒΕΛΛΟ ΕΤΑΡΔΑΙΑΙ ΒΕΝ ΝΕϞΕΖΟΥϞ ΠΩΣ ΚΡΑΩΙ
 ΝΘΟΚ ΖΩΚ ΧΕ ΟΥΕΙ ΤΝΑΥ Ε ΠΕΚΟΥΩΒΩ ΝΕΜ
- ΙΖ. Β. ΠΣΩΤϞ Ν ΝΕϞΖΒΩΣ | ΒΕΝ ΘΜΗΤ Μ ΠΑΙ ΑΡΙΣΤΟΝ
 ΠΕΧΑϞ ΔΕ ΝΧΕ ΜΑΘΟΥΣΑΛΑ ΧΕ ΠΩΣ ΑΝΟΚ 5
 ΤΝΑΡΑΩΙ ΑΝ ΟΥΟΖ ΑΝΟΚ ΠΕ ΠΙΜΑΖ Η ΙΣΧΕ Ν
 ΑΔΑΜ. Ε Α ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ΒΙ Ν ΝΑΕΥΧΗ ΑϞΕΝΟΥ Ε ΠΩΩΙ ΩΑ ΦΤ Ε ΑϞΕΡ
 ΖΜΟΤ ΝΗΙ Ν ΟΥΝΟΧ ΝΑΖΙ ΩΑΤ ΕϞΕΡΖΟΥΘ Ε ΦΑ
 ΑΔΑΜ ΠΑΙΩΤ Ν ΛΗ Ν ΡΟΜΠΙ. Ω ΝΩΕ ΠΙΘΜΗ 10
 ΑΝΟΚ ΜΕΝ ΤΧΩ ΜΜΟC ΧΕ ΝΑΚΟΙ Μ ΦΡΗΤ Ε
 ΤΝΑΥ ΕΡΟΚ ΧΕ ΝΑΚΟΙ ΒΕΝ ΟΥΝΙΩΤ Ν ΡΑΩΙ
 Μ ΦΟΟΥ ΠΕΧΑϞ ΧΕ ΠΩC ΤΝΑΡΑΩΙ ΑΝ ΟΥΟΖ Ν
- ΙΗ. Α. ΤΑΘΕΛΗΛ ΧΕ ΟΥΕΙ ΕΝΑΙΧΗ ΒΕΝ | ΠΙΝΑΥ ΕΤ Α
 ΦΤ ΧΩΝΤ Ε ΠΙΚΟCΜΟC Ε ΠΧΙΝϞΟΥΤϞ ΕΒΟΛ ΑϞΖΙΤϞ 15
 ΕΒΟΥΝ Ε ΤΚΥΒΩΤΟC ΝΕΜ ΤΑCΖΙΜΙ ΝΕΜ ΝΑΩΗΡΙ
 ΝΕΜ ΕΒΟΛΒΕΝ ΓΕΝΟC ΝΙΒΕΝ. ΕΤ ΚΙΜ ΖΙΧΕΝ
 ΠΚΑΖΙ ΟΥΟΖ ΑϞΟΥΩΜ Ν ΝΙ ΚΑΤΑΡΑΚΤΗC ΝΤΕ
 ΤΦΕ. Ε ΑϞΧΩΩ ΕΧΩΝ Μ ΠΙΜΟΥ Ν ΖΩΟΥ Ν
 ΖΜ Ν ΕΖΟΥϞ ΝΕΜ ΖΜ Ν ΕΧΩΡΖ ΟΥΔΕ ΜΠΕ Ν 20
 ΝΑΥ Ε ΦΡΗ ΟΥΔΕ ΠΙΟΥ ΟΥΔΕ ΝΙCΙΟΥ. ΑΛΛΑ
 ΜΗΧΑΗΛ ΕΤ ΕΡ ΟΙΚΩΝΟΜΙΝ ΜΜΟΝ ΟΥΟΖ ΜΠΕ
 Ϟ ΧΑ ΤΟΥΤϞ ΕΒΟΛ ΕϞΤΖΘ Ε ΦΤ ΩΑΤΕ ϞΤΑΖΝΟ
- ΙΗ. Β. Ν ΝΙΜΩΟΥ | Ε ΑΥΑCΑΙΑΙ ΑϞΟΥΩΝΖ ΕΒΟΛ ΝΧΕ
 ΠΙΩΟΥΕ Ε ΔΙΝΟΖΕΜ ΑΝΟΚ ΝΕΜ ΝΗ ΕΘ ΝΕΜΗΙ. 25
 Ω ΑΒΡΑΑΜ ΦΙΩΤ ΝΤΕ ΝΙΠΑΤΡΙΑΡΧΗC ΜΗ ΝΘΟΚ
 ΖΩΚ ΚΡΑΩΙ Μ ΦΟΟΥ ΒΕΝ ΠΩΑΙ Μ ΠΑΡΧΗΑΓΓΕΛΟC
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΕΧΑϞ ΧΕ ΑΖΑ ΑΝΟΚ ΒΕΝ

- οὔμετρον δὲ τῶν περὶ αὐτὸν περὶ πωροπὴν ἢ ῥωμα
 ἔτ' αὖ μὴχανῆλ χωίλι ἐροῦ περὶ φηρ ἢ ἀγγελος
 γαβριηλ οὔτος ἀφ' ἑσθ' ἢ πῶς ἔχει ζῆνα ἀιερ
 πεμπωα ἢ ἰσαακ οὔτος ἀιοῦωμ νενωοῦ βατεν
- ιθ. α. πωροπὴν ἢ τε μαμρη. Ὡς ἰσαακ πωροπὴν ἔθ' οὔταβ | 5
 νενωοῦ πωροπὴν οὔτος ἔτ' φηρ ἢ φτ' ἔτ' οὐβ.
 Νεοκ ζωκ κερ οὔ [ἔναι παι μα ἢ φοοῦ] κσελ-
 σωλ ἔναι παι νιφτ' ἢ σολσελ ἔναι πωαι ἢ
 παρχη ἀγγελος ἔθ' οὔταβ μὴχανῆλ πεχαρ ἔτ'
 ἀνοκ μεν τσελσωλ ἔτ' οὔγει ἀνοκ οὔφωρη | 10
 ἢ μαγατῆρ ἢ τε να ἰοτ' οὔτος τα μαῦ οὔταβρη
 πε μπε σμῖσι ἢ οὔφωρη ἔβηλ ἐροῖ. Οὔτος
 μενεσα φαῖ ἢ πα ἰωτ' σονζ ἢ τ' οὔτ' νενωοῦ
 οὔτος ἀφ' οὔτ' ἔχει ζῆνωι ζῆχεν οὔτωοῦ
 εἰσωοῦτ' ἔτ' ἀιναῦ ἔτ' τμαχερα ἔναι ναβαλ ἔναι 15
- ιθ. β. τχιχ μ πα ἰωτ' ροῦωῦ ἔτ' βοοβερ | ἔβηλ ἔτ'
 ἢ μὴχανῆλ ραβαῶ ἀφ' ἀμονι ἢ τμαχηρα ἔβωλ-
 ἔναι τχιχ ἢ πα ἰωτ' οὔτος ἀφ' ναρ ἢ οὔφωρη
 ἢ εσωοῦ ἢ τα φεβῖω ἀφ' οὔτ' ἔβωλ ἢ ἔτ' πα
 πωροπὴν οὔτος. Ὡς παρχων ἢ νιπατριαρχης 20
 ἰακωβ φηρ ἔταρπωπι ἢ χωρι ἔναι φτ' οὔτος ἢ
 ἀφ' οὔτ' ἔναι νιρωμι μὴ κραῦ ἢ νεοκ ἢ φοοῦ
 ἔναι πωαι μ παρχη ἀγγελος ἔθ' οὔταβ μὴχανῆλ.
 Πεχαρ δε ἢ ἔτ' ἰακωβ ἔτ' ἀφ' τῶν περὶ αὐτὸν
 ἔτ' πα σον ἢ σαῦ κολτ' ἔβωλ ἀιφωτ' ἔτ' τ' νη- 25
- κ. α. σος ψα λαβαν πσον ἢ τα μαῦ. | Ἀφ' οὔτ' ροῖ
 ἢ ἔτ' μὴχανῆλ ἀφ' οὔτ' παβεχε νηῖ ἔβωλ ἔναι
 νεφ' ἔσωοῦ οὔτος ἀφ' οὔτ' οὔτος ἔροῖ νενωοῦ

- ΝΕΜ ΝΑΖΙΟΜΙ ΔΑΦΕΡΕ ΠΙΣΛ̄ ΤΗΡΑ ΒΙ ΣΜΟΥ ΕΒΟΛ
 ἢ ΒΗΤ. Ω ἰωσήφ πῶμνι φη ἔταγχοῦ ἔροῦ
 ἔχε νεφσνηοῦ κερ οὔ βεν παι μα ἢ φοοῦ
 κραῶι βεν πῶαι ἢ παρχαγγελος μηχανῆ.
 Απαζ ἀπλωσ πεχαῖ ἔχε ἰωσήφ πῶμνι βεν⁵
 οὔμεθμνι ῥτομι εῦρι ραῶι ἢ φοοῦ. χε οὔει
 βερ πιχινεροῦχοῦ ἔροι ἔχε να σνηοῦ οὔοῦ
- κ. β. ΑΙΤΗΙΤ ΕΒΟΛ ΨΑ ΟΥΚΑΖΙ ἢ ΨΕΜΜΟ ΟΥΟῦ | ΔΙΕΡ
 ΨΕΜΜΟ ἢ ΧΩΒ ΧΩΡΙC ΡΕΡ† ΝΟΜ† ΝΗΙ Ε Ἄ
 ΖΑΝ ΚΕΜΗΨ ἢ ΠΕΤ ΖΩΟΓΙ ἔχωι. Αῖρὶ ψα ἰο
 ροι ἔχε μηχανῆ παρχηαγγελος ἀρναρμετ
 ἔβολ ἢ βητοῦ τηροῦ ἀπ βαῖ δε ἀφ†ζὸ ἔ φ†
 ἀφαιτ ἢ οὔρο ἔ χημι. Ω μωγσχο ΝΕΜ Ἄ
 ΡΩΝ ΝΕΜ ἢσοῦ ἢτε ναγῆ οὔ πε πετενωῶ
 ἢωπτεν οὔν ΝΕΜ ΠΑΙ ΨΑΙ ἢ φοοῦ. Πεχε νη¹⁵
 ἔθ οὔαβ χε πιραῶι φων ἢε χε οὔει μηχανῆ
 δε ἀτ(sic) ερ βαῖ μωῖτ βαχων ΝΕΜ ΠΕΝ ΛΑΟC
- κ̄λ. α. ΨΑΤ ΕΝΒΡΟ ἔχεν ΝΕΝ ΣΑΧΙ ΟΥΟῦ ΑῖΒΙ | ΜΩΙΤ
 ΝΑΝ ἔπικαζι ἢτε † ἔπαγγελιᾶ εῦβε φαι τε-
 ραῶι ἢ φοοῦ. Ανοκ πε γεδεων† †ραῶι βεν²⁰
 οὔμετζοῦδ ἔθεβε χε μηχανῆ πε ἔταρὶ ψα ροι
 ἀρμαρτ ἢ χομ οὔοῦ αῖ ἔβολ διβωτε ἔ πκαζι
 ἢ μαδιαμ δινορემ ἢ παλαοc. Ω ἰεφθαῖε
 ΝΕΜ ΔΝΝΑ τερσζιμι οὔ πε πετεν ἔωβ βεν
 παι ψαῖ ἢ φοοῦ. ἀγερ οὔὼ ἔχε νικριτχοc²⁵
 οὔοῦ πεχωοῦ χε ταφμηι πενραῶι οὔνιω†

¹ The scribe has omitted the address to Gideon.

- ΠΕ ΧΕ ΝΑΝΟΙ ἢ ΔΩΡΗΝ ἸΣΧΕΝ ΤΕΝΜΕΤΚΟΥΧΙ ΨΑΤ
 ΚΑ. Β. ΕΝΜΕΤΝΟΧ | ἸΠΕ ΨΗΡΙ ΨΩΠΙ ΝΑΝ ΔΑΝΩΡΙ ΔΕ
 ἘΡΑΤΕΝ ἘΝΕΡ ΠΡΟΣΕΥΧΗΣΘΕ ΔΗΓΑΙ ἢ ΟΥΨΟΥ-
 ΨΩΟΥΨΙ ἢ ΦΤ ΔΕΣΟΜΣ ἸΧΕ ΠΑΡΧΗΑΓΓΕΛΟΣ
 ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ ἘΧΕΝ ΠΕΝΘΕΒΙΔ ΟΥΟΣ ΔΕΩΛΙΣ
 ἸΤΕΝΠΡΟΣΕΥΧΗ ΝΕΜ ΠΕΝΨΟΥΨΩΟΥΨΙ ΨΑ ΦΤ
 ΔΕΡ ΠΕΝΜΕΥΙ ἸΠΕΜΘΟ ἢ ΦΤ ΔΕΡ ΖΜΟΤ ΝΑΝ
 ἢ ΠΙΧΩΡΙ ΣΑΜΨΩΜ ΔΝΟΝ ΔΕ ΝΕΜ ΠΕΝΨΗΡΙ ΤΕΝ-
 ΡΑΨΙ ἢ ΦΟΟΥ. Ω ΔΑΓΙΑ ΠΟΥΡΟ ἢ ΘΜΗ ΟΥΟΣ
 ΦΙΩΤ ΠΧΤ ΚΑΤΑ ΣΑΡΖ ΖΗΠΠΕ ΤΝΑΥ ἘΡΟΚ ἢ 10
 ΦΟΟΥ ΚΡΑΨΙ ΟΥΟΣ ΕΚΚΙΜ ἢ ΤΕΚ ΚΥΘΑΡΑ ΘΑ ΠΙ
 ΚΒ. Α. Ι ἢ ΚΑΠ ΒΕΝ | ΠΑΙ ΔΡΙΣΤΟΝ ἘΤΑΘΘΑΖΜΕΝ ἘΡΟΚ
 ἸΧΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ ἢ ΦΟΟΥ.
 ΠΕΧΑΔ ἸΧΕ ΔΑΓΙΑ ΧΕ ΒΕΝ ΟΥΜΕΘΜΗ ΤΡΑΨΙ
 ἢ ΦΟΟΥ ΟΥΟΣ ΤΘΕΛΗΛ ΧΕ ΝΙΨΑΙ ΤΗΡΟΥ ἸΤΕ 15
 ΝΗ ἘΘ ΟΥΑΒ ΟΥΨΑΛΜΩΔΙΑ ἸΤΕ ΦΟΥΑΙ ΦΟΥΑΙ
 ἸΜΩΟΥ ΕΤ ΣΒΗΟΥΤ ΖΙΧΕΝ ΠΑΖΗΤ ΠΙΕΡ ΨΑΛΙΝ
 ΔΕ ἘΤ ΤΟΜΙ Ἐ ΠΑΙ ΨΑΙ ΦΑΙ ἸΤΕ ΠΑΡΧΗΑΓΓΕΛΟΣ
 ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ ἘΤΕ ΦΑΙ ΠΕ ΧΕ ΠΑΓΓΕΛΟΣ ἢ
 ΠΘΣ ΖΙΚΟΤ ἢ ΠΚΩΤ ἢ ΟΥΟΝ ΝΙΒΕΝ ἘΤ ΕΡ ΖΟΤ 20
 ΒΑ ΤΕΡΧΗ ΟΥΟΣ ΚΝΑΝΑΖΜΟΥ. Ω ΣΟΛΟΜΩΝ
 ΚΒ. Β. ΠΙΣΟΦΟΣ | ΜΗ ΧΡΑΨΙ ΔΝ ΒΕΝ ΠΨΑΙ ἢ ΠΑΡΧΗ-
 ΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΠΕΧΑΔ ΧΕ ΒΕΝ ΟΥΜΕΤΖΟΥΔ
 ΤΡΑΨΙ ΕΘΒΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ἸΘΟΥ ΔΕΨΩΠΙ ΝΕΜΗ ἸΣΧΕΝ ΤΑ ΜΕΤΚΟΥΧΙ ΟΥΟΣ 25
 ΔΕΘΕΡΕ ΤΖΙΡΗΝΗ ΨΩΠΙ ΒΕΝ ΝΔΕΖΟΥ ΔΕΤΖΔ ἢ
 ΦΤ ΔΕΖΟΝΖΕΝ ΝΗ ΕΘΡΙ ΚΩΤ ἢ ΟΥΗ ἢ ΠΘΣ.
 Ω ἸΕΖΕΚΙΑΣ ΠΟΥΡΟ ἢ ΘΜΗ ΜΗ ἸΘΟΚ ΖΩΚ ΚΡΑΨΙ

- ἢ φοοῦ ἕεν πῶαι ἢ παρχναγγελος ἕθ οὔαβ
 μηχανἅ. Πεχαῖ δε πῶς ἴναραῶι ἀν χε δ
- κβ. α. νισῦριος ἐρ ῥοοῦ | ῥοχῥεχ ἴμοι νεμ πα
 λαος παρχναγγελος ἕθ οὔαβ μηχανἅ ἢθοῦ
 πε ἕταῖαῖρι ἐρωοῦ ἕεν πιἕχωρῥ ἐρε τοῦἡπι 5
 ἴρι ἢ ῥπε ῶο ἢ ραν ε ἀρναῖμεν ἀνοκ νεμ
 πα λαος τηρῖ. Ὡ ἢσαιας πιἡῶἴ ἢ προ-
 φητης οὔ πε πεκραῶι ῥοκ ἢ φοοῦ ἕεν πῶαι
 ἢ παρχναγγελος ἕθ οὔαβ μηχανἅ. Πεχαῖ
 χε φαι πε πα ραῶι χε νἡῖῖι τηροῦ ἕτ ἀ 10
 μαναςῖν νεμ νεῖωφἡρ ἕνοῦ ἕχωι ναῖῖῖι
 ἐρατῖ νεμἡ ἢχε παρχἡαγγελος μηχανἅ ἐῖἴ
- κβ. β. κομ νἡι | νεμ νομἴ ῶατ οὔβαστ ἕεν τα
 μἡἴ ἕεν οὔβαῶοῦρ ἢ ῶε. Ὡ πα ἡωτ ἕθ
 οὔαβ ἡερεμἡας ἀνοκ ἴναῦ ἐροκ ἢ φοοῦ νεμ 15
 παἡ νἡῶἴ ἢ ἕἡβῖ ἕτ ἐρ οὔωἡἡι οὔοῖ κῥαῶι
 ἕεν πῶαι ἢ παρχναγγελος ἕθ οὔαβ μη-
 χανἅ πεχαῖ χε ἀνοκ μεν ἴραῶι ἢ ῥοῖῖ
 χε ἀ νἡοῦρῶοῦ τηροῦ ἢτε ἡοῖα ἡρι νεμἡ
 ἢ νἡπετῥωοῦ τηροῦ οὔοῖ ναῖβῶτῖ οὔβἡι 20
 ἕεν οὔῖῶλκ ναρε μἡχανἅ δε ῖῖῖι ἐρατῖ νε-
 μἡ ἀῖωῶπι νἡι ἢ οὔβοἡἡος νεμ οὔἡμαῖ.
- κβ. α. Ὡ ἡεζεκἡἡ πιἡῶἴ | ἢ προφητης ἀμοῦ χε
 ἢτεκταμον ἐπεκραῶι ῥοκ ἢ φοοῦ ἕεν
 πῶαι ἢ παρχναγγελος ἕθ οὔαβ μηχανἅ. 25
 Πεχαῖ χε ἀνοκ μεν ἴραῶι οὔοῖ ἴοῦνοῖ χε
 μηχανἅ πε ἕταῖἡἡι νἡι ἢ πιχαρτης ἕτ
 ῖἡἡοῦτ οὔοῖ ἀἡομῖῖ ἀῖῖῶκ νἡι ἕβολ ἢχε

- τα προφητιὰ. Ὡ δανιηλ πιπροφητης φρωμι
 ἵτε νιέπιθωμιὰ μη νεοκ ζωκ κρωσι ἡ φοογ
 βεν πωαι ἡ πιαρχηαγγελος ἐθ ογав мηχανη.
 Πεχαq ἡχε δανιηλ χε αω ἡ ραωι ἐθ ναωφοq
 κδ. β. ἐ πα ραωι χε ογει | πιαρχηαγγελος мηχανη⁵
 ογсоп an ογδε β αqι ωα ροι ἐταγ ριτ δε
 ἐ φλακκος ἡ νιμογι αγερ σφραγизин ἐχωι
 βεν ραν[с]φραγис. Μηχανη δε πιαρχηαγ-
 γελος αqμαωθам ἡ ρωογ ἡ νιμογι ἡπογω-
 βωντ ἐροι ἐ πτηρηq ἐταιζκο δε ογн αqini¹⁰
 нηι ἡ авβαкоγм eqopt ἡ βανβρηογι εγκε-
 νιωογт ογoq αqтcoи. Ὡ πι τβ ἡ ἀποστολος
 εθβε ογ тетенраωι ἡθωтен ογн ἡ φοογ
 βεν παι νιω† ἡ ωαι ἡτε πιαρχηαγγελος ἐθ
 ογав мηχανη. Πεχωογ χε ἄνον мен тен-¹⁵
 κē. α. ραωι an χε μη ἡχη | βεν ογνιω† ἡ емкаq
 ἡ ρηт βεν πхинope нипараномос ἡ ioγδαи
 ep cтaγpωnin ἡ пен ὄс iηс пxт ἐ†тенχη
 βεν пенmкаq ἡ ρηт nem пихoп εθβε тго†
 ἡ ии ioγδαи. Астамон ἡχε mariaм †пар-²⁰
 θенос χε асpωλ ἐ πιmγaγ ἡ ωopп ἡ ткγ-
 ριακη ἡθoс nem нη εθ nemас асxимι ἡ
 πιαρχη αγγελος ἐθ ογав мηχανη ἐ аqскep-
 кер ἡ πῶни ἐβολzi ρωq ἡ πιmγaγ ογoq
 аqгемci ρихωq eqzi ωенноγqi ἡ ὠογ χε ἄ²⁵
 κē. β. пōс тoнq. Ὡ zαχαpιαс nem iωнннc | пeq-
 ωнpи μη ἡθωтен тетенep ωαι ρωтен ἡ φοογ
 βεν πωαι ἡ πιαρχηαγγελος мηχανη. Πεχαq

χε τρωσι χε αφερ σφραγισιν ναφ ἡ μηχανη
 ἡ αρχηαγγελος ἀνοκ δε ἡ οὔνη ιωαννης δε
 παωρη ἡ ρεφτωмс ἡθοφ πε πωρη ἡ ελισαвет
 τσυγγενης ἡ μαριαμ ἡμαγ ἡ πῶς κατα σαρξ
 εἶθε φαι τενραωι ἡ φοογ. Ὡ στεφανος 5
 παρχηαιδων ἡ προδομαρτυρος (sic) μη
 κραωι ζωκ νεμαν ἡεν παι νιωτ ἡ ωαι πεσαφ
 χε αρα χε ἡεν πιναγ ἔταγρι ὡνι ἔχωι αι-

- κτ. α. ναγ | ἐ νιφνογι εγούνη· ἐρε παρχηαγγελος
 μηχανη νεμ νιαγγελος τηρογ сомс ἐ πεν 10
 ὅс ιηс πхс егса οὔνηам ἡ φωτ ἡ ἀγαθος.
 Ὡ πι π ἡ ἀλογ ἀνανιαс азарιαс мисанη μη
 τετενραωι ζωтен ἡ φοογ ἡεν πωαι ἡ παρ-
 χηαγγελος μηχανη. Πεχωογ ἡχε νη ἐθ ογав
 χε πωс теннараωι ан χε ἡεν πхинѳре на- 15
 воγχοδοносор πογρο зитен ἐ τζρω ἡ χρωμ
 ἐθ μοz агоγазсагнι ἡχε φт ἡ μηχανη
 агнеz πωаз ἡ πιχρωμ ἐβολ αφѳε τζρω
- κτ. β. ер ἡ φρηт ἡ ογiωт. | Ὡ πχωρος ἡ νιμαρ-
 τυρος νεμ νη ἐθ ογав μη τετενραωι ἡθω- 20
 тен ἡ φοογ ἡεν πωαι ἡ παρχηαγγελος
 μηχανη. Πεχε νη ἐθ ογав τηρογ χε ἡεν
 ογμεθμη ογνιωт пе пенраωι χε ογѳι ἀναγκη
 нивен нем ἡκαz ἐт ангаи ἡарωογ νιαρχηαг-
 гелос мнханη агт хом нан шат енгаи ба 25
 нивасанос ἐтеμμαγ ογоз ἡтеншок ἡтен-
 мартγριà ἐβολ нем пенλгων ογоз εἶвнтγ
 анби ἡ ναι νιωт ἡ ἀγαθон εἶθε φαι тенраωι

- κζ. α. ἢ φοοῦ. Ὡ νιταγμα τηροῦ ἵτε | φηοῦι
 μη τετενραῶι ζωτεν ἢ φοοῦ. Πεχωοῦ κε
 ταφμη πιραῶι τηρῶ φων πε να μενρα†
 οὔνιω† γαρ πε πταιδ ἢ παι ῶαι φαι ἐτ φωρω
 ναν ρικεν πκαρι ἢμαγατῶ αν αλλα βεν † 5
 κε φε οὔν. †νοῦ δε ὦ νιμενρα† ἢ κατ
 ρητ αμῶνι ἵτεν ερ σποαζιν ρων οὔν
 ἵτενἀρερ ἐ νενψγχι βεν πῶαι ἢ πιαρχηἀγ-
 γελοσ ἐθ οὔαβ μηχανη οὔορ ἢμον ρεβσω
 ἐ νανεῦ εὔερ πρεπι ἢ πιροπ τοι ριωτεν 10
- κζ. β. μη ποτε ἵτεν ρῶλ ρεν ρανστολη | εὔχαιῶοῦ
 εὔ χωνσ ἐρε νενσωμα μερ ἢ ἠωλεβ ἢσεκῶλ-
 τεν ἐβολ βεν οὔῶπι ἢ πεμῶο ἢ νη ἐτε
 νιρεβσω ἐτ φερι ὠοῦ τοι ριῶτοῦ οὔορ ἢσεοῦ-
 νοῦ σαβολ ἢμον ἵτε να νιρεβσω ἢ καθαρσ 15
 κε μηποτε ἵτοῦῶλεβ ρῶοῦ ἢ βητεν.
 Μενενσα παι νιω† δε ἢ ῶπι νσερτεν ἐβολ
 ἢσε† ῶῶ ναν βεν ναι σαχι ἵτε νη ἐτεμ-
 μαγ εὔχω ἢμοσ κε ὦ νισαρηητ ἐτ λοβι πῶσ
 τετενῶπι αν ἵσε τετενῶπι αν βᾶ τρη ἢ 20
- κη. α. νιρωμι πῶσ ἢ πετενῶπι βᾶ τρη | ἢ ποῦρο
 φ† νεν περαρχηστρατῦροσ ἐθ οὔαβ μηχανη
 πιαρχηαγγελοσ. Μη τετεν ἐμι αν κε ται
 ἀγλη θα νιμ πε οὔορ φα νιμ πε παι ἀρι-
 τον κε θα ποῦρο τε νεν περαρχηστρα- 25
 τῦροσ φη ἐτ φωρῶ ἢ μετῶρι νιβεν
 ἢπεμῶο ἢ περῶσ ποῦρο ἐ ἀρ† ναρ ἢ ναι
 ταιδ τηροῦ εῶβε τερμετῶρι ταφμη. †τοι

- ἢ ᾠφῆρι δε ἵτετεν παρρησιὰ ᾠα παι μα
 ἐτ σα βοῦν οὔοσ ἀφτ ἠωτεν ἰ παι ρητ ἵ
 κη. β. οὔσυγχωρησις ἰη ἰ πετεν σωτεμ ἐροφ. |
 εφχω ἰμοσ κε ἰπ ερ ἰ ἐ βοῦν ἐ φμα ἰ
 πιζοπ ἵ τρεβσω ἰ ηιζωπ τοι ρι ἠηνοῦ ἀν 5
 μη μπετενσωτεμ εῶβε φη ἐταφ ερ τολμαν
 ἀφζωλ ἐ βοῦν ἕεν οὔεβσω εσχαϊῶοῦ ἰ
 πετεν ρητ κε οὔ πε ἐταφωπι ἰμοφ. Ες-
 ἕηνοῦτ κε ἀφθοῦσωνε ἵ τοτφ νεμ ρατφ
 οὔοσ ἀφζιτφ ἐ πχακι ἐτ σαβολ πιμα ἐτε 10
 φριμι ναῶωπι ἰμοφ νεμ πιθερτερ ἵτε νι-
 ναχρ. †νοῦ δε ὠ νενμενρα† μαρενσοῦτων
 ἠηνοῦ ἐ †αῦλη ἐτ σα βολ ζεμσι ἵ οὔκοῦχι
 κθ. α. ρινα ἀφωανὶ ἐτ βοῦν ἵχε πῶσ | ποῦρο νεμ
 πεφαρχηστρατῦγοῦσ μηχανῆ ἵτεφ †ζὸ ἐροφ 15
 ρινα εῶρεφερ οὔναι νεμωτεν νεμ πισωπ ἵ
 νη ἐθ ᾠατμεῶναι νεμ νη ἐθ ζεμσι ἕατεν
 πιρο κε πιαρχηαγγελος οὔναιη φη ἐτετενερ
 ᾠαι ναφ ἵ φοοῦ οὔοσ ρηαχα ἠηνοῦ σα βολ ἀν.
 Ἀλλὰ ταχρε νετενεζηη νεμ νετενεψῦχη ἵ ᾠορπ 20
 οὔοσ †ζὸ ἐροφ κε οὔει νφβὶ ἵ πᾠω ἕεν ἠμη†
 ἵ παι ᾠαι ἵ φοοῦ ἀνη ποτε ἵτετενσωκ ἠωτεν
 κθ. β. ἵ οὔβις ἕεν παι μα φαι. Ἀπαζ ἀπλωσ ἀικην |
 ἵταμωτεν οὔοσ ἀ τετενεῖμι ὠ νενμαρα(sic).
 Χε νιῶωᾠ ἐταιφαι ἵμωοῦ μαλιςτα νη ἐτ σαχι 25
 νεμαν ρωοῦ ρανρωμι νε μπενη† οὔοσ φ† ἀν
 πε. Ἀλλὰ μη ναρε οὔαι ναχος νηι κε ἀᾠ νε
 νιζεβσω ἐτ χαιῶοῦ ἱε ἐτ σαῖωοῦ ἱε ἀᾠ πε

πσολσελ ἢ πῖσωμα μη οὔον μετσοβι ἕατεν
 φτ ἰε φτ μεῖ ἢ πῖραμαδ ἔροτε πῖζηκι μη
 ἕεν παούωω αἰερ ζηκι ἰε τούωω αν ἔ ερ
 ραμαδ ἰε οὔον οὔρωμι ναούωω εῖρεφωωπι
 ἕεν οὔεβιο μη ἢπ εσωωπι ἢ παι ρητ ὦ 5

λ. α. наменраѣ | ἢμον φτ οἱ ἢ ωοβι ἰε ρμει ἢ
 πῖραμαδ ἔροτε πῖζηκι ἢ νεσωωπι αλλα τῖνα
 тамоκ ἔ νῖζεβсω ἔт саῖωоу нем нн ак-
 ωανοούωω ἔ ζωλ ἔ παρῖστον ἢ μηχανη сем-
 пшд ἢτεκτητοὔ ριωтк. Θωρс ἢтек ἀφε 10
 ἕεν οὔνεζ οὔοζ ἰαζ πεκρo ἔβολ ἔτε περ
 οὔωζем φαι πε ἢ παι ρητ εῖρεκρῖοὔἰ ἔβολ-
 ζарок ἢ π ἔт ζωоὔ нῖвен οὔοζ ἢτεкер ωαι

λ. β. нем πῖαρχнаггелос | ἔο οὔав μηχανη καλωс
 Οὔοζ αὔωανθαζμεк ἔ παρῖστον ἢ μηχανη 15
 πῖαρχнаггелос тоὔво ἢ πεκρῖт ἔβολζа
 петζωоὔ нῖвен οὔοζ αλλιοὔἰ ἔβολζарок ἢ
 μεὔἰ нῖвен ет сωφ οὔοζ текстоли ἔт са-
 ῖωоὔ οὔοζ акωанше наκ ἔ текκλнсіа ἢ φт
 ἔте θαι те пнἰ ἢте τῖпросеὔχн бохи ἔβολ- 20
 ζарок ἢ порнἰа нῖвен нем нἰмкаὔζ нем
 нἰθωлев οὔοζ τῖζιωтк ἢ πἰ тоὔво нем τῖ-
 ρннн нем τῖмеθннἰ οὔοζ екζηл ἔ боὔн е не-
 ρаὔлноὔ ἕен οὔраωἰ εῖρεкρωἰ нем πῖа-
 ρнаггелос μηχανη. Αὔωανθαζμεк ἔ φμωἰт 25
 ἢ пζоп ἢ ποὔро ἢ мнἰ нем πεсархнстра-

λδ. α. τὔроὔс | χω ἢ некмеθнант нем некἀграпн
 ἢсеаоὔων ἢ про ἢпἰ ρоп φн δε ἔт ек-

- ΝΑΤΗΙϞ ΧΝΑΧΕΜϞ ΤΑΦΜΗΙ ΖΙΧΕΝ †ΤΡΑΠΗΖΑ
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 ΠΟΥΡΟ ἕΕΝ ΟΥΟΥΝΟϞ ΕΡΕ ΠΕΚΖῆ Ἰ ΟΙ Ἰ ΟΥΩΙΝΙ.
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NIBEN ZINA ÌTEQ EP ZMOT NAK Ì NEKETHMA
 THPOY KATA PΩI Ì PEKMEYÌ. IE XOYΩΩ Ò
 ΠΜΕΝΡΙΤ È ΧΟΣ ΝΗΙ ΧΕ ΔΙΩΑΝ† Ì ΟΥΜΕΤΝΑΗΤ
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 ΔΥΙΡΙ Ì ΦΗ ÈΤΕΜΜΑΥ ΧΕ ΥCΩΟΥΝ ÌΧΕ ΟΥΝΙΩ†
 ΤΕ ΤΕΥΔΑΖΙC ΟΥΟΣ ΥΉΕΝ† È ΠΟΥΡΟ Ì ΣΗΟΥ
 Ἄβ. β. NIBEN ΟΥΟΣ ΟΥΟΝΩCΟΜ ÌΜΟΥ È ΝΑΖΜΕΥ | ΖΛ 20
 ΝΕΝΖΕΖΙC Ì ΠΙΚΟCΜΟC ÈΤ ΟΩ Ì ΉΙCΙ ΖΙ ΘΛΙΨΙC
 ΖΙΝΑ ÌΤΕΥΣΙΜΙ Ì ΟΥΠΑΡΡΗCΙΑ ΉΑΤΕΝ ΠΟΥΡΟ
 Ì ΦΡΗ† Ì ΟΥΝΙΩ† Ì ΡΩΜΙ ΩΑΤΕ ΖΑΝΚΕΧΩ-
 ΟΥΝΙ ΧΙΜΙ Ì ΟΥΖΜΟΤ ÈΒΟΛΖΙ ΤΟΥΥ. ΠΑΙ ΡΗ†
 ΟΥΟΝ NIBEN ÈΤ † Ì ΟΥΑΓΑΠΗ ΙΕ ΟΥΔΩΡΟΝ ΉΕΝ 25
 ΦΡΑΝ Ì ΠΑΡΧΗΑΓΓΕΛΟC ΥΩΟΠ ÈΡΟΥ ÌΝΝΟΥ-
 ΔΩΡΟΝ ΟΥΟΣ ΥΙΜΙ ÌΜΩΟΥ Ì Φ† Ì ΦΡΗ† ÈΤ
 ΕΥΧΩ ÌΜΟC ÌΧΕ ΠΧC ΠΕΝΝΟΥ† ΉΕΝ ΟΥΜΕΘΜΗ.

- Χε φη ἐτ ᾠπ ἢ οὐπροφήτης ἕεν φραν ἢ
 λδ. α. ἢ οὐπροφήτης εφεβὶ ἢ πβεχε ἢ οὐπροφήτης |
 ογορ φη ἐτ ᾠπ ἐρορ ἢ οὐθμη ἕεν φραν
 ἢ οὐθμη εφεβὶ ἢ πβεχε ἢ οὐθμη ογορ φη
 ἐθ νατσε θηνοῦ ἢ οὐὰφοτ ἢ μωοῦ ροχ ρεν 5
 πα ραν χε ἢθωτεν να πχс αμην †χω ἢμοс
 νωτεν χε ἢνε ρτακὸ ἢχε περβεχε. Ἐᾠπ
 δε ακωανῖνι οὐαωρον ἢ φ† ἕχεν φραν ἢ
 περархнаγγелос ἐθ οὐαβ μηχανῆ ἰε οὐμε-
 θηαητ ἰε κε ρλι ἢ ἀραπη ἰτε κοῦχι ἰτε 10
 νιω† ἕεν πωαι ἢ μηχανῆ ἢπε ερερ ρηт β
 ἕεν πρζωβ μηποτε ἢτεκτακὸ ἢ πεκβιсὶ ἢμιν
 λδ. β. ἢμοс αλλα ναρ† | ρολωс ἕεν οὐταχρο ατ-
 θνε сκανδαλον. Χε παρархнаγγелос μηχανῆ
 ρᾠπ ἢμωοῦ ογορ ρῖνι ἢμωοῦ ἢπεμθο ἢ 15
 φ† εῦсθοι ἢ сθοι ἢ οῦϐι ογορ ρβὶ ἢ πсοβνι
 ἕχωοῦ ρινα ἢτοῦ сов† нωοῦ ἢ ρανὰραθον
 εῦοι ἢ νιω† ογορ ἢτερβιτοῦ ἢ τοτρ ἢ φ†
 ρινα ἢτοῦнозем ἐβολρα николасис ψα ἐνερ.
 Αλλα τενοῦωω ε ἐμι ἐ νη ἐτε φ† † ἢμωοῦ 20
 ἢ ψεβιὼ ἢ νιρωμι ἐт ἢνι οῦωοῦωωοῦωι нем
 νιὰραпη нем нιметηαηт ἐτοῦ† ἢμωοῦ ἢ
 λε. α. φ† ἕεν φραν | ἢ παρархнаγγелос ἐθ οὐαβ
 μηχανῆ. Νθορ δε ρερ διακωνιν ἢμωοῦ ἕεν
 πικосмос ογορ ἀγωανοῦάтев ἐβολρα παι 25
 εων ψαρᾠποῦ ἐρορ ἐ νεναγληοῦ ἢ περσοῦρο.
 сωтеμ εθριтамωтен ἐ ται αρχη ἐт οи ἢ
 νιω† ρινα ἢтетен† ωοῦ ἢ φ† ἢ παρархнаг-

- ΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΝΕ ΟΥΟΝ ΟΥΜΑΙΝΟΥΤ
 Ì ΡΩΜΙ Ì ΘΜΗΙ ΗΕΝ ΣΕΝΑΖΩΡ ΤΒΑΚΙ ΖΜΕΙ Ì
 †ΜΕΤΝΑΗΤ ΝΕΜ †ΑΓΑΠΗ È ΠΕΦΡΑΝ ΠΕ ΔΩ-
 λ̅ε. β. ΡΘΕΟΣ. ΟΥ ΟΖΝΕ ΟΥΟΝ ÌΤΕ ΦΑΙ | Ì ΟΥΒΟΗΘΟΣ
 ÌΜΑΥ È ΠΕΣΡΑΝ ΠΕ ΘΕΔΠΙΣΘΕ ΝΕ ΟΥΕΥΣΕΒΗΣ 5
 ΟΥΝ ΤΕ ΘΑΙ ΕΣΧΗΚ ÈΒΟΛ ΗΕΝ ΠΙΝΑΙ ΝΕΜ †Α-
 ΓΑΠΗ Ì ΦΡΗ† Ì ΠΕΣΖΑΙ ΟΥΟΣ ΝΕ ΟΥΟΝ ÌΤΩΟΥ
 Ì ΟΥΝΙΩ† Ì ΔΩΡΟΝ ÈΧΕΝ ΦΡΑΝ Ì Φ† Ì ΠΙΑΡ-
 ΧΗΔΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΙΣΧΕΝ ΠΙΣΧΟΥ
 ÈΤΑΘΩΟΥ† ΝΕΜ ÌΟΥ ÈΡΗΟΥ ΟΥΟΣ ΝΑΥΟΙ Ì 10
 ΑΛΟΥ Ì ΠΙΒ ΟΥΟΣ Α ΝΟΥΙΟΥ† ΣΩΣΠ ΝΩΟΥ Ì
 ΟΥΝΙΩ† Ì ΚΛΗΡΟΝΟΜΙΑ ΕΣΟΥΕΣΘΩΝ ΗΕΝ ΟΥ-
 ΜΕΤΡΑΜΑΔ ΝΕΜ ΖΑΝΧΡΗΜΑ ΕΥΟΥ ΝΕΜ ΖΑΝΜΗΩ
- λ̅ε. α. Ì ΖΜΟΥ ΙΣΧΕΝ ÈΣΩΟΥ | ΨΑ ÈΖΩΟΥ ΨΑ ΤΕΒΝΩΟΥ
 È ΝΑΨΩΟΥ ΝΕΜ ΠΣΩΠ Ì ΝΕΝΚΟΣΜΗΣΙΣ Ì ΠΙ- 15
 ΚΟΣΜΟΣ. ΟΥΟΣ ΠΑΙ ΙΒ ΝΕ ΟΥΟΝ ÌΤΩΟΥ Ì
 ΟΥΣΥΝΗΔΕΣΙΣ È ΝΑΝΕΣ ÈΒΟΥΝ È Φ† ΝΕΜ ΠΕ-
 ΦΑΡΧΗΔΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΑΥΨΑΝΦΟΣ
 ΔΕ È ΣΟΥΙΒ ΚΑΤΑ ΑΒΟΥ ΨΑΥΦΙΡΩΟΥΨ È †ΘΥ-
 ΣΙΑ ΙΣΧΕΝ ΨΩΡΠ Ì ΣΟΥ ΙΑ ÈΤΕ ΙΒ ΚΑΤΑ ΑΒΟΥ 20
 ΕΥΟΥΨΡΠ Ì ΠΙΔΩΡΟΝ ΝΕΜ ΠΙΗΡΠ È †ΕΚΚΛΗΣΙΑ
 ÌΤΕ ΠΙΑΡΧΗΔΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΗΕΝ
 ΟΥΝΙΩ† Ì ΣΠΟΥΔΗ ΧΩΡΙΣ ΜΕΤΑΡΚΟΣ. ΜΕΝΕΝΣΑ
- λ̅ε. β. ΦΑΙ ΨΑΥΨΩΤΕΒ | Ì ΟΥÈΣΩΟΥ È ΑΥΖΙ ΤΟΥΤΟΥ È ΠΙ-
 ΡΩΟΥΨ Ì ΝΙΒΡΗΟΥΙ ΝΕΜ ΝΙΔΓΑΠΗ ΕΥΕΡ ΠΡΕΠΙ 25
 È ΠΖΩΒ Ì ΠΙΛΑΟΣ ΟΥΟΣ ΜΕΝΕΝΣΑ ΠΙΧΙΝΒΙ ÈΒΟΛ-
 ΗΕΝ ΝΙΜΥΣΤΗΡΙΟΝ Ì ΡΕΦΤΑΝΒΟ ΗΕΝ ΠÈΖΟΥ
 Ì ΙΒ ΚΑΤΑ ΑΒΟΥ ΨΑΘΩΟΥ† Ì ΟΥΟΝ ΝΙΒΕΝ

ΕΤ ΨΑΤ ἢ ἕρε ΝΕΜ ΖΑΝΒΕΛΛΕΥ ΝΕΜ ΖΑΝΒΑΛΕΥ
 ΝΕΜ ΝΗ ΕΤ ΕΡ ἕλε ρι ΖΑΝΟΡΦΑΝΟΣ ΝΕΜ ΖΑΝ-
 ΧΗΡΑ ΝΕΜ ΝΙΨΕΜΜΩΟΥ ΟΥΟΣ ΕΥΔΟΡΙ ΕΡΑΤΟΥ
 ΕΥΕΡ ΔΙΑΚΩΝΙΝ ἸΜΩΟΥ ἕεν ΟΥΝΙΩΨ ἢ ΜΟΘΕΝΕ

λζ. α. ἢ ΨΥΧΗ ΝΕΜ ΟΥΟΥΩΣΘΕΝ ἢ ΠΠᾶ ΝΕΜ | ΟΥΡΑΨΙ 5
 ἢ ΖΗΤ ΨΑΤ ΟΥΧΩΚ ἔβορ ἢ ΠΟΥΩΜ. ΤΟΤΕ
 ΨΑΥΙΝΙ ΝΩΟΥ ἢ ΟΥΗΡΠ ΕΡСОΠΠ ΕΥΩΤΖ ἔρωου
 ΨΑΤ ΟΥΧΩΚ ἔβολῆεν ΠΙΩ ΨΑΥΘΩΖС ἢ ΤΟΥΑΦΕ
 ἕεν ΟΥΝΕΖ ΕΡΤΑΙΗΟΥΤ ΕΥΧΩ ἸΜΟС ΧΕ ΜΑΨΕ
 ΝΩΤΕΝ ἕεν ΟΥΖΙΡΗΝΗ ὠ ΝΕΝΜΕΝ[ρ]ΑΨ ἢ СΗΗΟΥ 10
 ΧΕ ΔΝΕΡ ΠΕΜΠΨΑ ἢ ΟΥΝΙΩΨ ἢ ΤΑΙΟ ἢ ΦΟΥ
 ἕεν ΠΧΙΝΙ ἢ ΝΕΤΕΝΒΑΛΑΥΧ ἔθ ΟΥΑВ ἔβοϋν
 ἔ ΠΗ ἢ ΝΕΤΕΝ ἔβιαῖκ. ΦΑΙ ΔΕ ΑΥΧΕΜΟΥ ΕΥΡΑ
 ἸΜΟϋ ἕεν СΟΥ ἸΒ ΚΑΤΑ ΑΒΟΥ ΨΑΤΕ ΠΟΥΨΕΝ-

λζ. β. ΝΟΥϐΙ | ΦΟΥ ἔ ΜΑΙ ΝΙΒΕΝ ἢ ΤΕ ΤΧΩΡΑ ΤΗΡС 15
 ἢ ΧΗΜΙ ΟΥΟΣ ΝΑΡΕ ΟΥΜΗΨ ΨΟΥΨΟΥ ἸΜΩΟΥ
 ἢ ἕΗΤΟΥ ἢ СΕΨ ὠΟΥ ἢ ΦΨ ΠΟΥΡΕΡΘΑΜΙΔ ΕΘΒΕ
 ΠῶΟΥ ἢ ΝΟΥΖΒΗΟΥἰ ἔθ ΝΑΝΕΥ ἸСΕΨ ΤΑΙΔ ἢ
 ΕΜΤΟΝ ἢ ΝΟΥἰΟΨ ἔΤΑΥΧΦΟΥ ἔρε ΡΩΜΙ ΝΙΒΕΝ
 † ΤΑΙΔ ΝΩΟΥ ἔΘΒΕ ΤΟΥΠΡΟΥΕ[ΡΕ]СΙС ἔθ ΝΑΝΕС 20
 ἔΤΑΥΟΥΩΝΖС ἔβολ ἕεν ΦΡΑΝ ἢ ΦΨ ἢ ΜΗΧΑΗ.
 ΑΥΧΕΜΟΥ ΔΕ ΟΥΝ ΕΥΦΗΤ ἔβολζα ΠῶΟΥ ἔΤ
 ΨΟΥἰΤ ΑΛΛΑ ΝΑΡΕ ΤΟΥΖΕΛΠΙС ΤΑΧΡΗΟΥΤ ἕεν

λϠ. α. ΦΨ ΝΕΜ ΠΑΡΧΗΔΡΕΛΟС ἔθ ΟΥΑВ | ΜΗΧΑΗ.
 ΑСΨΩΠΙ ΔΕ ΜΕΝΕΝСΑ ΟΥСΗΟΥ ΕΡΟΙ ἢ ΝΙΨΨ 25
 ΕΥΜΗΝ ἔ ΠΑΙ ΖΩВ ΦΑΙ ἢ ΠΑΙ ΡΗΨ ΑΡΟΥΑΖ-
 СΑΖΝΙ ἢ ΧΕ ΦΨ ΕΨΤΕΜӨРЕ ΤΦΕ ἢ ΟΥΜΟΥ ἢ
 ΖΩΟΥ ΖΙΧΕΝ ΠΚΑΖΙ ἢ Ἰ ἢ ΡΟΜΠΙ ΕΘΒΕ ΝΙΝΟΒΙ

ἢ νιωηρι ἵτε νιρῶμι ῶατε πκαρι τηρῳ ἢ
 χημι ῶορτερ νεμ νη ἔτ ῶοπ ἢ ἕητῳ εῶβε
 πῆσι ἢ ἱμετατσί νεμ πτακο ἢ πῆκο ἢ
 φρηῖ ἔτ εῆνοῦτ ῶοτε ἄ οῦμηῶ χα τοτοῦ
 ἔβολ ἀγμοῦ νεμ νιτεβνωοῖ ἀγῳῖ ἔβολ 5

Ἄη. β. εῦσοπ χε οῦει | ἢπε πιμῶοῦ ἵτε ῆων ἰ ἔ
 πῶοι οῦδε οῦμοῦ ἢ ῶοῦ ἢπ εῖ ἔ πεснт
 ριχεν πκαρι ἢ ῆ ἢ ρομπι εῦμην. Παι ρῶμι
 δε ἔθ οῦαβ νεμ τερςῆμι ἢπ οῦχα τοτοῦ
 ἔβολ ἕεν φη ἔ ναῖρι ἢμοῦ κατα ἀβοτ 10
 εῦτωβρ ἢ φῖ νεμ περарχηἀγγελος μηχανῆ
 εῦχω ἢμοc χε φῖ ἢ μηχανῆ ἢπ εῦωλι ἢ
 πεκῶρον οῦδε τεκαγαπῆ ἔβολῆρον ἀνον
 ἕα νεκῆβιαῖκ οῦορ ἔτι εῦἕεν ναι ἀγῆτοτοῦ
 ἢ ῶιβτ ῶοῦ οῦν οῦορ ἄ οῦμηῶ ἵτε ἢοῦ- 15

Ἄθ. α. τεβνωοῖ τακῶ. Σταγῶκ δε ἔβολ | ἢ ρομπι
 εῖτ ἀγῆτοτοῦ ἔ ἱμαρ ῆῖ ἄ ῶωβ νιβεν ἔτ
 τοι νῶοῦ κην ἔ ἀγερ ἕαε ἔβηλ εῦκοῦχι
 ἀссωπ νῶοῦ ἢ οῦτεβνωοῖ τηροῦ ἀγμοῦ
 ἔβηλ ἔ οῦἔcῶοῦ ἢ οῦῶτ. Πῆχε πιεῦcεβηc 20
 ἢ ρῶμι ἔ τερмакаρια ἢ ςῆμι χε ὦ τα cῶνι
 ἀρι ἔμι χε φοοῦ πε cῶῦ ἱᾶ ἢ παῶπι περрасῖ
 δε πε πῶαι ἢ πιαρχηἀγγελος ἔθ οῦαβ μη-
 χανῆ. Μαρῆν ριρῶοῦῶ ἔ πιαῶρον ἵτεντηῖ
 ἔ· πιοικονομοc ἵτενῶῶτ ἔ παι κε ἔcῶοῦ 25

Ἄθ. β. ρινα ἵτεncῶῖτ ἢ πῶαι ἢ πιαρχηἀγγελος |
 ἔθ οῦαβ μηχανῆ ἀνῶανμοῦ δε ἀνον να
 πῶc ἀνῶαν ὠηῖ ἀνον ἢοῦῖ οῦν νε οῦορ

- μαρε φραν ἢ πῶς ὤπι εἰς μαρῶν τῶν
 ἐνεῖ. Πρετε τερεσιμι δε ναρ κε ρωνῆ ἵχε
 πῶς ὠ πα συν κε ρ νενι ἵχε πα ἵκαρ σα
 ἕογν ἢ παρητ ἵχεν ἕατη ἢ σαρ ἀλλα
 ἵπιχεν ρεπι ἵταρετιν ἵμοκ κε οὔει ἵσωγν 5
 ἢ νη ἕταγῶπι ἵμον. ἵνογ δε οὔνωτ πε
 πα ραῶι κε ἵπ κερ πῶω ἢ πα δωρον ἢ
 Μ. Α. φτ ἅριογι ὠ πα συν ἢ φρητ ἕτακκος | ἕτ
 α τοογι δε ὤπι ἢ σογ ἵβ ἢ παῶπι αὔτωογ-
 νογ ἵχεν ὠρπ ἕμαῶω αὔχωκ ἵπογῶεμῶι 10
 ἕπτηρῶ ἕβολ οὔορ ἵπ οὔχωι ἢ ἕλι ἵτε
 πχογ ἵπογ ὠσθεν οὔορ ἵπε ἕλι ὠσπ
 νῶογ ἕβελ ἕγκογχι ἢ νῶιτ νεν οὔκογχι ἢ
 ηρπ ὠατε ἵογ κε ἕεβῶω αὔκην ἕβηλ ἕ νη
 ἕτ οὔβισμογ ἢ ἕητογ ἕολῶς. Ναγχι δε 15
 ἕεν ναι ναγ σμογ ἕ φτ νεν παρχηἀγγελος
 ἕθ οὔαβ μηχανῆ εὔρωσ οὔορ εὔσμογ ἕ φτ
 ἢ πιἕροογ νεν πιἕχωρῶ ἕεν ἕαν ερ μῶογι
 Μ. Β. εὔω | ἕβολ εὔχω ἵμοκ κε ὠ πενῶς ἵησ πῶς
 ἀρι βονῆιν ἕρον ὠ παρχηἀγγελος μηχανῆ 20
 ματῶο ἢ πῶς ἕχων ἕινα ἵτεῶλογῶν ναν ἢ
 τχιχ ἢ περῶμοτ νεν περῶμογ μηποτε ἵτεῶ-
 τακο ἵτοτεν ἵχε τῶελπῆς ἵτε τεκ ἀγραπῆ
 νεν πεκῶρον φαι ἕτ ενῆι ἵμογ ἢ φτ
 ἕχεν πεκραν ἕθ οὔαβ ὠ παρχηἀγγελος 25
 μηχανῆ. ἵθοκ ἕτ ὠογν ἢ νενρητ νεν
 τεναγραπῆ ἕἕογν ἕροκ οὔορ ἵμον ἵταν ἢ
 οὔπροστατης ἕβηλ ἕροκ ἵθοκ ἕτ οι ναν ἢ

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- ΜΑ. Α. ΠΡΟΣΤΑΤΗΣ | ΙΣΧΕΝ ΤΕΝΜΕΤΚΟΥΧΙ ΨΑ ΤΝΟΥ
 ΖΙΝΑ ΝΤΕΚΕΡ ΠΡΕΣΒΕΥΙΝ ΕΧΩΝ ΜΠΕΜΘΟ Μ ΦΤ
 ΠΕΝΣΩΤΗΡ. ΑΝΟΝ ΜΕΝ ΤΝΟΥ ΤΕΝΤΖΟ ΕΡΟΚ
 Ω ΠΙΦΑΙΡΩΟΥΨ Ν ΑΓΑΘΟΣ ΜΗΧΑΗΛ ΠΑΡΧΗΑΓ-
 ΓΕΛΟΣ ΕΘ ΟΥΑΒ ΙΣΧΕ ΖΩΤ ΠΕ ΝΤΕ ΠΑΙ ΝΙΩΤ 5
 Ν ΕΜΚΑΖ ΤΑΖΟΝ ΉΕΝ ΤΕΝ ΗΔΕ ΜΕΝΕΝΣΑ ΝΙΔ-
 ΝΑΥΨ ΕΤΑΝΣΕΜΝΗΤΟΥ ΝΕΜ ΦΤ ΟΥΟΣ ΝΕΜΑΚ
 ΟΥΝ ΧΕ Ν ΝΕΝΧΩΧΙ Μ ΠΕΚΑΩΡΟΝ ΝΕΜ ΤΕΚΜΕΤ-
 ΝΑΗΤ ΜΑΡΕ ΤΕΚΜΕΤΑΓΑΘΟΣ ΕΡ ΨΟΡΠ Ν ΤΑΖΟΝ.
- ΜΑ. Β. ΚΩΤ ΝΤΕΝ ΦΤ ΝΤΕΡΕΡ ΟΥΝΙΩΤ Ν ΝΑΙ ΝΕΜΑΝ | 10
 ΟΥΟΣ ΝΤΕΡΟΛΤΕΝ ΕΒΟΛΉΕΝ ΠΑΙ ΒΙΟΣ Ν ΕΦΛΗΟΥ
 Μ ΦΡΗΤ Ν ΝΕΝΙΟΤ ΤΗΡΟΥ ΧΕ ΟΥΕΙ ΖΗΠΠΕ Ω
 ΠΕΝΠΡΟΣΤΑΤΗΟ ΚΝΑΥ Ε ΝΗ ΕΤΑΥΤΑΖΟΝ ΕΘΒΕ
 ΝΕΝΝΟΒΙ ΝΑΝΕΣ ΝΑΝ ΝΤΕΝΜΟΥ ΤΝΟΥ ΦΜΟΥ
 ΦΑ ΟΥΟΝ ΝΙΒΕΝ ΡΣΩΤΠ ΕΖΟΤΕ ΠΩΝΉ ΧΩΡΙΣ 15
 ΟΥΤΑΖ ΕΘ ΝΑΝΕΡ ΜΗΠΟΤΕ ΝΤΕ ΠΑΙ ΖΟΧΖΕΧ
 ΜΟΥΝ ΕΧΩΝ ΝΤΕΚΕΡ ΠΩΨ Ν ΝΕΚΑΩΡΟΝ ΝΕΜ
 ΝΕΚΜΕΤΝΑΗΤ ΕΤΑΝΣΕΜΝΗΤΟΥ ΝΕΜ ΦΤ ΝΕΜΑΚ
 ΖΩΚ ΧΕ ΤΜΕΤΖΗΚΙ ΙΡΙ Ν ΟΥΜΗΨ Ν ΖΒΗΟΥΙ
- ΜΒ. Α. ΕΥΣΩΚ Ε ΦΜΟΥ ΟΥΟΣ ΡΘΡΟ Ν ΝΙΡΩΜΙ | ΕΘΡΟΥ 20
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 ΝΟΥΟΝ ΧΕ ΡΨΑΝΨ ΜΜΩΟΥ ΉΕΝ ΟΥΖΒΩΝ ΡΧΩ

Μ Ν Ο Υ

- ἴμμος οὖν χε πιῶμη ρκω† ἵσα ωῖκ ἴπ ἐζοογ
 ΜΒ. Β. τηρῃ πῶς δε ρναι ογορ ρ† | †νογ δε ὦ
 πενπροστατης ἐθ ογав мнχανη παρχηαγ-
 γελος Κναγ ἵθοοκ ἐ πζωβ τηρῃ ἵτε νεκε-
 βιαικ ογορ ἴμμον ἵταν ἵνογсахи ἐχορ ἐβηλ 5
 ἐ φαι ζολωс χε ἀνηκην ἐ μογ ἐμαωω ἀρὶ
 βοῆθην ἐρον φ† πεν σωτηρ ογορ тенχω ἴ
 παι κε сахи φαι χε тенсμογ ἐ πῶс πῶс пе
 ἐт аq† ογορ πῶс пе етаqбὶ φογωω ἴ φ†
 μαρεφωωπι ρсмарωογ† ἵχε φραν ἴ φ† ψа 10
 енез ἀμην. Ογορ ἐβοληεν ναι сахи нем
 ΜΓ. Δ. νη ἐт ἵνι ἴμωογ наре νιῶμη χω ммωογ |
 ἵсхен соγ τβ ἴ παδπὶ ογορ наγμην еγ†ζο
 ἐ φ† ἴ мнχανη ψа λхп θ† ἵ соγ τᾶ ἴ
 πιαβοτ λῶωρ ете περрас† пе соγ τβ ἵтаq 15
 пе πινω† ἵ ἐζοογ ἵ ψαι ἴ παρχηαγγηλος
 ἐθ ογав мнχανη Μ φρη† ἐтенθοογ† ἴ
 φοογ ἵ ер ψαι наq ἵνον δε немωтен ὦ
 ненменра† ἵтаγφοз δε ἐ φнаγ ἴ πιqирω-
 ογω ἐ †θγсиᾶ ἐθ ογав на ἵ аρογzi соγ τᾶ 20
 пе χωρз ἵ соγ τβ ката ἵβοτ τογсγνηθῖᾶ
 ΜΔ. Β. λqzi тотq ἵχε πιπιστοс ἵ ρωμι | таφμη
 ἐτερεγсевнс ἵ сzimi пexаq нас χε ὦ та-
 сωνι те земси δε ере ер ογ μηте ἐми аη
 χе рас† пе пψαι мн аре ер пωвω ἴ пидω- 25
 ρон ἵ λγαθон мн азρωω ἐχω ἵχε пер φμεγῖ
 ет таиноγ† ἴ παρχηαγγηλος мнχανη φαι
 ἐт ζολх zixen пезнт χε ογει ὦ та сωνи

ἴπε ἢ ὄρε νε ρατ †ζελπις ἴτε φ† κε ἴθοο
 ἔτ ἐρ ρμοτ ναν ἢ ρωβ νιβεν. πεχε †μα-
 καριὰ δε ἔτεμμαγ κε κλωσ ακίσι νηι ἢ
 τασυμφονιὰ ἔθ μερ ἢ ραωι κλωσ ακίσι
 ΜΔ. α. νηι ἢ ογσολσελ | νεμ ογραωι νεμ ογμετ-5
 ραμαὸ ἴτε νενψγχι ἔτε φαι πε π ἐρ φμεγὶ
 ἔτ ταινογτ ἢ πιαρχηαγγελος ἔθ ογав μη-
 χανλ Ταφμηι ὦ πασον κε ισxen ωορп ἢ
 φοογ ωα †νογ ἴπεс ταρno ἴχε ογ μογμι
 ἢ ἐρμη βεν ναβαλ ογορ ἐρε ογχρωμ ογωμ 10
 βεν πα са βογν εθεε πωαι ἢ πιαρχηαγγελος
 ἔθ ογав πενπροσταтис μηχανλ. †νογ δε
 ὦ πασον αναγ κε χναερ ογ μηποτε ἴτε
 πεναωρον тако ογορ ἴτε† ὀσι ἢ πι κε
 ΜΔ. β. ογαι ἔτ ακηη ἢ αιγ | κε ογει ανσωтем ε 15
 псаб παγλος ρσω ἴμοс κε φη ἔταρзи totq
 ἔ ἴρι ἢ ογὰγαθον μαρερσοκq ἐβολ ωα πε-
 ρσογ ἢ ογὼηε ἐβολ ἢ πεн ὀс ἴηс π̄хс ρηппе
 ογн ἀνον ανзи toten ἔ πιρωβ ἔθ νανερ
 μαρεпρωис ἢ тенσοкq ἐβολ. Πεχαρ δε нас 20
 κε ογ πε ἔтωоп ναν ὦ τасωни ιсхе ρρωωι
 ἔ φη ἔτεпωат ἴμοq πεхас βεν ογραωι κε
 ογον ογμογки ἢ ωικ ἢ toten семпωа ἴτεп-
 чаq ба totog ἢ ниснноγ νем ογκογχι ἢ
 νερ ρρωωι ἔ †hre νем п̄ωгс ἢ τ̄афе ἢ 25
 МЕ. α. нисноγ | алла ἴмон ἢ ωит ἴтан ογде ογсоγὸ
 πεчаq κε тафμηι ὦ τасωни ἐρε ναι ωоп
 νан пе ἴмонтен ἔсωог ἔшатq алла пе ете

- ρναρ ἢ φτ μαρερωπι φτ κωτ ἵσα ρλι ἵ
 ΤΟΤΕΝ ἸΝ ΕΒΗΛ ΕΤΕΝΧΟΜ ἵ ΦΡΗΤ ἸΤ ΣΒΗΟΥΤ
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- ΜΕ. Β. ωορπ ἵΤΑΩΟΠΡ | ἵ ΣΟΥΟ Ἰ ΠΣΟΒΤ ἵ ΠΙΔΩΡΟΝ
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 ΤΕΝΩΑΤΑ Ἰ ΠΙ ΩΑΙ ἵ ΡΑСТ ΧΕ ἵΘΟΡ ΠΕ ΠΙ-
 ΝΙΩΤ ἵ ΩΑΙ ἵΤΕ ΠΑΡΧΗΔΡΓΕΛΟΣ ἸΘ ΟΥΑΒ
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 ἵΠΕ ΝΧΩΧΙ ἵ ΠΕΡΔΩΡΟΝ. ΠΕΧΕ ΤΣΟΦΙΑСТΗΣ
 ἵ ΣΡΙΜΙ ΝΑΡ ὠ ΠΑ ΣΟΝ ΠΑ ρΒΩΣ ΝΕΜ ΦΩΚ
 ἵΜΑΥΑΤΟΥ ΑΝ ΑΛΛΑ ΝΕΜ ΠΑ ΚΕ ΕΡΩΩΝ ΟΥΟΡ 20
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 ΤΜΕΤΝΑΗΤ ΠΕΧΕ ΠΕСЗАΙ ΔΕ ΝΑС ΧΕ ΚΑΛΩС
 ὠ ΤΑ ΣΩΝΙ ΟΥΠΡΟΖΕΡЕСΙС ἸΝΑΝЕС ΑΡΕ ΟΥ-
 ΟΝΖС ἸΒΟΛ ΠΛΗΝ ΧΩ ἵΠΕ ΕΡΩΩΝ ΝΕ Ἰ ΠΧΙΝ-
 ρΩΒС Τ ἵΤΕ ΚΕ ἸΦΕ ἵ ἵΗΤΑ ἵ ΦΡΗΤ ἵ ΠСАΧΙ 25
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 ΕΦΧΩ ἔΜΜΟΣ ΧΕ ΖΗΠΠΕ ἔ ΠΒ̄C̄ CΟΒ† ΝΑΝ ἔ ΠΖΩΒ
 ἔ ΠΑΩΡΟΝ ΑCΩΩΠΙ ΔΕ ἔΤΑ ΨΩΡΠ ΨΩΠΙ ἔ CΟΥ
 ἔΒ ἔ ΔΘΩΡ ΔCΚΩ† ἔΡΟQ ἔΧΕ †ΕΥCΕΒΗC ἔ
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 ΜΖ. Α. ΖΕΡΕCΙC ΠΕΧΑQ | ΝΑC ΧΕ ὠ ΤΑCΩΝΙ ΑΙΩΑΝΒΙ
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 ΝΙΒΕΝ ΕΙΟΙ ἔ ΠΑΙ ΡΗ† ἔΜΜΟΝ ΨΙΠΙ ΖΙΧΩΙ †C-
 ΖΙΜΙ ΔΕ ἔΘΟC ἔΜΜΟΝ ΨΧΟΜ ΕΘΕCΕΒΩΨ ἔ ΠΕC-
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 ΝΗΙ ὠ ΠΑΜΕΝΡΙ† ἔ CΟΝ ΟΥ ΠΕ ΦΑΙ ἔΤ ΕΚΧΩ
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 ΟCΦΟΡΑ ΜΗ ΚΒΙ ἔ Ν ΤΟ† ΖΩ ΑΝ ἔ ΠΑΙ ΜΕΡΟC
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ΜΗ. Α. Αςχω ἢ ναι εςριμι ἕεν οὐνῶασι ἐταρναγ |
 ἔ προὐδ ἢ προκς ἢ πες πνα ἀφῶορτερ
 εῶβητς ογορ ἀφρασι ἔ πταχρο ἢ πεснаρτ.
 Πεχαρ νας χε τωοῦνι ριρωοῦω ἔ ἴπροσφορα
 νεμ πινερ ἢτεν ογορποῦ ἔ ἴεκκλησιὰ ογορ 5
 ἢτεν χω ἢ ἴτραπηζα νεμ νικοῦχι ἢ οὔωικ
 ογορ ριπρωοῦω ἢ οὔκοῦχι ἢ βοἴ ζινα ἢταψε
 νηι ἐρε φἴ θεῶ οὔεσωοῦ ἐρον ἢτενσοβἴ ἢ
 τῆρε ἢ νισνηοῦ ἕεν παι νιωἴ ἢ ψαι ἢ φοοῦ

ΜΗ. Β. σατοτῆ δε ἀρτωνῆ ἕεν οὔνιωἴ ἢ σποῦδη | 10
 νεμ οὔσῦνηδεσις ἔ νανεσ ἔ ἕοῦν ἔ φἴ νεμ
 περἀρχηαγγελος ἔθ οὔαβ μηχανἠ ἀρβι ἢ
 πιρβωσ ναρμωσι δε ερἴρσο ἔ φἴ ἢ μηχανἠ
 ζινα ἢτερσοῦτων περμωιτ ογορ ἕεν πῆινθ-
 ρερσινωοῦ ἀρἴ ζιχεν οὔ μα ἢ ἐσωοῦ πεχαρ 15
 ναρ χε τριρηνη ἢ πιμενριτ Πεχε πιμα ἢ
 ἐσωοῦ ναρ χε ἐχωκ ρωκ πεχε πιεῦσεβης ἢ
 ρωμι ἢ πιμα ἢ ἐσωοῦ χε μη ἴναξιμι ἢ οὔε-
 σωοῦ ἕα τοτκ ἢ φοοῦ εῶβε οὔνιωἴ ἢ ρωμι

ΜΘ. Α. ἀρἴ ἐχων πεχε πιμα ἢ ἐσωοῦ | ναρ χε οὔηρ 20
 τε τερἴμη Πεχαρ δε ναρ χε ρρωσι ἕα οὔ-
 τερμης χε πιμα ἢ ἐσωοῦ χε μοι νηι ἢτερ-
 ἴμη ζινα ἢτατηῆ νாக πιὰγαθος δε ἢ ρωμι
 ἀρσωοῦτεν ναρ ἢ πρβωσ ἢ ἴςζιμι ερχω
 ἢμοσ χε βι ἢθαι ἕα τοτκ ψα ρ ἢ ἐρσοῦ 25
 αἰωτεμἴνι νாக ἢ οὔτερμης ὦλι ἢ πιρβωσ
 κοι ἢ ρεμζε ἢμορ ἀρ ερ οὔω ἢχε πιμα ἢ
 ἐσωοῦ πεχαρ χε οὔ πε ἔ ἴναδἴῆ ἢ παι ρβωσ

- ἴμον ἑλι βεν πα νι εϕτ̄ ἢ ἑλι ζωτq ἐβηλ
 ΜΘ. Β. ἐ ζανσορτ à πιμα ἢ ἐσωογ | δε τασθο ἐ
 πιεγσεβηс ἢ ρωμι ἐρε πιζβωс ἢ τοτq Αqκοτq
 ζι περμωιτ εϕριμι βεν ογ̄ν̄ωαωι εϕμεγ̄ι βεν
 περζηт χε ογ̄ πε ἐ τ̄ναιαιq ιε ογ̄ πε ἐ 5
 τ̄ναχοq ἢ τεϕсζιμι ἐτ̄ εϕμοωι ζι περμωιτ
 εϕριμι ἐρε νεϕβαλ ζορω πε εθεε πιριμι αq-
 сомс ε̄ν̄ περ̄μ̄θο Αqηαγ̄ ἐ πιαρχηαγγελοс ἐθ̄
 ογ̄αβ μηχανη αq̄ι εϕταληογ̄т εγ̄ζθο ἢ ογ̄οβω
 ἢ φρητ̄ ἢ ογ̄νιωτ̄ ἢ αρχων ἢτε πογρο ἐρε 10
 ζαναγγελοс μοωι νεμαq εγ̄οι ἢ πсμοτ̄ ἢ
 Ν. Δ. ζανματοι αq ερ ζοτ̄ ἐμαωω ἐ αqсоκq | ἐβολ-
 ζα πιμωιτ ἢ μοωι αρχω ἢ πιμα ἢ μοωι ἢ
 πιαρχων νεμ περματοι. Εταqφοζ δε ἐροq
 ἢχε πιαρχηαγγελοс ἐθ̄ ογ̄αβ μηχανη αqсωк 15
 ἢ πιχαμοс ἐт̄ τοι ἐ ρωq ἢ πιζθο ωα δωρο-
 θεοс αq̄οζι ἐρατq πεχαq χε χερε δωροθεοс
 πιπιστοс ἢ αqαθοс κζηλ ἐθων ιε ἐτακ̄ι ἐβολ
 θων ἐκοι ἢ παι ρητ̄ ἐρε ται ωθην ταληογ̄т
 ἐροк εκμοωι ἢμαγ̄ατк ζι φμωιτ Αq ερ ογ̄ω 20
 ἢχε δωροθεοс πεχαq ἐ ναq ογ̄ηογ̄ δε ἐβολ
 Ν. Β. ζα πιαρχων χε τζιρηνη ναк ζωк | ω̄ κγ̄ρι πα
 ὄс πιαρχων καλωс αqωωπι ἢχε πεκχιν̄ι ωα-
 ρον ἢ φοογ̄. Πεχε πιαρχων δε ναq φη
 ἢθοq πε μηχανη μη θεο̄πισθε ωη̄ Πεχε δω- 25
 ροθεοс ἐρε περζο φω̄т ἐ πκαζι εθεε π̄ωογ̄
 ἢ πιαρχων χε сων̄ ἢχε τεκβωки ω̄ πα ὄс
 πεχε πιστραγ̄λατ̄ηс ναq ογ̄ χε πε φαι ἐτε

ἢ τοτκ Πεχε δωροθεος ναq εqωπι xε πρβωc
 να τα cζιμι πεχε παρχων δε ναq xε κνα
 ερ ογ ναc Πεχε δωροθεος ναq xε ογνιω†
 ἢ ρωμι αqι ψα ροι ἢ φοογ ἢπι xιμι ναq ἢ
 πλ. α. φη ἐτ τοι | ἢ ἐ περcμοτ ογδε ἢμον νογβ 5
 τοι ἐ νενxιx εθεε παι cνογ ἐτανφοz ἐροq
 Αιδιτc εθριηic ἕα ογῆcωογ ἢπε ρβιτc ἢχε
 πιμα ἢ ἐcωογ ογοz †ἔμι αν xε ογ πε ἐ
 †νααiq iε ογ πε ἐ †ναχαq ἕα τοτq ἢ παρ-
 χων Πεχε παρχων ναq ετε ἢθοq πε μηxηλ 10
 xε ἐωωπ ἄνοκ αιωανωωρι ἢμοκ ἢταβι νακ
 ἢ πιῆcωογ χναωοπτ ἐροκ ἢ φοογ nem nh
 ἐθ nemhi Αq ερ ογὼ ἢχε δωροθεος πεχαq
 xε ἄρα ὦ πα ὅc αριτ ἢπεἢπωα εθρεκωωπι
 ἕα τcκεκεπη(sic) ἢτε πηι ἢ πετενωκ Πεχε 15
 παρχων φη ἢθοq πε μηxηλ ἢ ογαι ἢ νιαγ-
 γελοc ἐτογεz nemaq ἕεν πcμοτ ἢ ογματοι
 xε μοωι nem παωροθεος ψα πιμα ἢ ἐcωογ
 ἄχοc ναq xε πεχε παρχων ναq φη ἐταqcινι
 ζιxωκ †ηνογ ογωρη nηi ἢ ογῆcωογ ἐρε τεq- 20
 †μη οι ἢ ογτερμηc ογοz ἄνοκ εθναωωρι
 ἢτεq†μη ψα τφαωι ἢπιῆzοογ ἢ φοογ ἢτα-
 ογορηq νακ Αqωε δε ναq ἢχε δωροθεος nem
 πβ. α. παργελοc ἐτ οι ἢ πcμοτ ἢ πιματοι | ψα
 πιμα ἢ ἐcωογ ἐxεν φραν ἢ παρχηαγγελοc 25
 ογοz αγβι ἢ πιῆcωογ Παρχων δε φη ἢθοq
 πε μηxηλ αqcοmc εδωροθεος πεχαq ναq
 ζηπηι ic πιῆcωογ αqcοβ† εθεε πρβω ἢ πι-

νιψ† ñ ρωμι ἐτακωοπη ἐροκ ἕεν πεκχινθαζ-
 μεφ ñ φοογ Αναγ μη χναχιμι ñ ουτεβτ νηι
 ἐ τα χριὰ ἀνοκ ζω χε ουγει τογερ ἐσωογ
 αν πεχε δωροθεος ñ παρχων ἕεν ουραωι
 π̄β. β. χε ερε φ† σεβτωτς ñταωοπς | Πεχε παρ-⁵
 χων χε χναωοπς ἕεν ουπεχαφ ναφ χε †ναχω
 ñ ται ρβωσ ἐχωσ ωατ αουωρη ναφ ñ †τιμη
 Πεχε παρχων χε ιςχε ñ παρη† πε χω ñ
 πιρβωσ νακ ουορ †ναουωρη ἕεν παραν ñταβι
 ñ πιτεβτ ωατενοουωρη ναφ ñ †τιμη Αφμογ†¹⁰
 ñχε παρχων ἐ ουαι ñ νιματοι ἐθ νεμαφ
 ουορ πεχαφ χε μαωε νακ ἐ πα βαιορ ουορ
 λχοσ ñ νιρεφταζε τεβτ χε πεχε παρχων
 π̄β. α. νωτεν φη ἐταφσινι ριχωτεν | χε ουωρη νηι
 ñ ουτεβτ εφτεννηογτ ερε τεφ τιμη ιρι ñ¹⁵
 ουτερμησ ουορ ἀνοκ εθ ναουωρη ωαρωτεν
 ñτεφτιμη νεμ δωροθεος ἕεν τφλωι ñ πιε-
 ροογ ñ φοογ. Αφωε δε ñχε παγγελοσ ἐτ
 οι ñ πσμοτ ñ πιματοι ἕεν φραν ñ παρχων
 ωα νιρεφταζε τεβτ αφβι ñ τοτογ ñ πιτεβτ²⁰
 αφενφ ρα παρχων. Πεχε παρχων δε ñ δω-
 ροθεος χε ου πε ἐτ εκηλαιφ λ πεκρωβ
 κην ñ χωκ πεχε δωροθεος ναφ χε λρα ω πα
 π̄β. β. βς | λ ρωβ νιβεν κην ñ χωκ ἐβολ Πεχε παρ-
 χων ναφ χε χαν ἐβολ αφφαι ñ ρωβ νιβεν²⁵
 ἐτε πιεσωογ πε νεμ πιτεβτ ουορ αφωε νωογ
 ναρε δωροθεος δε μοωι εφμεγ† ἕεν πεφρητ
 χε αιναχημ τ†μη ñ παι ἐσωογ θων νεμ

παι τεβτ νεμ φη ἐτ ερ χριὰ ἴμοϛ ἵχε
 παι αρχων ἢ ωϊκ ρ ηρπ ρι φωρω κατα ρωβ
 нивен наре о҃гμнѡ ἢ μεγὶ χη ριχεν περρηт
 χε οϛ πε εт ερναλῖϛ Οϝορ ναρμην ερωληλ

π̄δ. α. ϡα φ† νεμ | παρχнаггелос ἐθ οϝав мнханл 5
 Ερχω ἴμοϛ χε ὠ παρχнаггелос ἐθ οϝав
 пенпростатнс ἢ пистос ὀρῖ ἐратк немнι ἢ
 φοοϝ ἀнок ѡа пекѡк Текѡοϝн χε ἐт διρι
 ἢ ναι τηροϝ νεμ ριχεν φραν ἢ пенѡс и҃с п̄хс
 ἂ δωροθεοϛ δε μεγὶ ἐ ναι ερμοϡι наре 10
 παρχнаггелос δε ἐμι ἐ немнокмек ἢ περ-
 ρηт ερωοϝ ἢ ρηт ἐ χωϛ ϡат ερναϝ ἐ τερ-
 прозереѡс ἐθ нанес Ἔтаϝφορ δε ἐ пнι ἢ

π̄δ. β. δωροθεοϛ αρκωλρ ἵχε | мнханл ἢ ѡорп ἐ
 про ἢ пима ἢ ѡопи. Асῖ ἐβολ ἵχε θεοπισθε 15
 †срми ἢ ελεγθεροϛ πεχε мнханл χε τρῖρннн
 ὠ θεδписθε †агапнтоϛ ἢ маиноϝ† ἢ срми
 οϝ πε περѡв ѡен ναι ἐρσοϝ ναι Ас ер οϝὠ
 ἵχε θεδписθε χε τρῖρннн ἐ χωк ρωк ὠ кϝри
 па ѡс ἢ αρχων καλωс ἂ φ† енк ѡарон ἢ 20
 φοοϝ νεμ παρχнаггелос ἐθ οϝав мнханл
 Амωини ἐ ѡοϝн ὠ па ѡс οϝορ ἢп ер ὀρῖ са
 вол οϝορ ѡен пчин† θεδписθε ἢ срми χω ἢ

π̄ε. α. ναι ιс персραι δωροθεοϛ | аqῖ ἐρε πιεсѡοϝ ἢ
 тотϛ νεμ птевт нем пρѡѡс аρχαϝ ἐпеснт 25
 ἢ персῃθο Пехас наϛ χε ὠ па ѡс па сон
 ἔтаκσими ἢ ναι θων аκεноϝ немак емнаι
 малῖста †наϝ ἐ пи ке ρѡѡс ἢ тотк Пехе

- ΔΩΡΟΘΕΟΣ ΝΑΣ ΧΕ ΠΑΡΧΩΝ ΔΩΤΩΡΙ ΜΜΟΙ
 ΟΥΟΣ ΑΥΤΗΤΟΥ ΝΗΙ ΠΕΧΕ ΘΕΔΠΙΣΘΕ ΝΑΥ ΧΕ
 ΚΑΛΩΣ Α Φ† ΙΝΙ Μ ΠΑΡΧΩΝ ΝΑΝ Μ ΦΟΥ
 ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΝΕΜ ΝΗ
 ΝΕ. Β. ΕΘ ΝΕΜΑΥ ΉΕΝ ΟΥΜΕΘΜΗ ΤΕΝΝΑΤΩΠ | Ν ΝΗ 5
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 ΟΥΡΑΨΙ ΠΑΡΧΩΝ ΔΕ ΕΤΕ ΝΘΟΥ ΠΕ ΜΙΧΑΗΛ
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 ΝΕ. Δ. Μ ΠΕΝ ΘΣ ΔΩΖΩΛ ΔΕ ΕΒΟΛ ΖΑ ΡΩΟΥ Ν ΘΩΟΥ | 15
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 ΕΥΜΕΥΙ ΧΕ ΟΥΑΡΧΩΝ ΕΒΟΛΉΕΝ ΠΙΚΑΖΙ ΠΕ ΠΕΧΕ
 ΔΩΡΟΘΕΟΣ ΔΕ Ν ΘΕ[δ]ΠΙΣΘΕ ΤΕΡΣΙΜΙ ΧΕ ΟΥ ΠΕ
 ΕΤ ΕΝΝΑΔΙΥ ΙΕ ΟΥ ΠΕ ΕΤ ΕΝΝΑΦΩΡΨΥ ΣΑ ΉΡΗΙ
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 ΝΕ. Β. ΝΤΕΝΣΕΒΤ Ε ΝΕΝΣΚΕΥΟΣ | Μ ΠΗΙ ΟΥΟΣ ΔΨΙΡΙ 25
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 ΠΙ Μ ΠΑΡΧΩΝ ΨΑΝ ΜΜΟΝ ΕΤΑΨΕ ΝΑΥ ΔΕ

- ἀροῦωμ ἢ προ ἢ πλᾶρο ἐ ἀρχεμῆ εἴμερ ἢ
 ἠρη ψα πῖρο ἀρερ ροτ̄ δε ἴχε δωροθεο σαφ-
 κοτῆ ἐ τερερῖμι ἀρεφενῆ ἀ οὔαι ἴνι ἢ οὔηρη
 ἢ παι μα ἴχεν ἐταιρῶλ ἐβολ Πεχας ναῖ
 χε ρωνῆ ἴχε πῶς χε ἴχεν πῖναῖ ἐταιῖνι ἢ 5
 πικοῦχι ἢ ἠρη ἐβολ ἢ ἴπροσφορα ἢ φοοῦ ἢπε
 ΝΖ. α. ῥλι σωπ ἔεν πι | ἄρο ἐβηλ εὔκελλα ἢ οὔωτ σα
 ἔοῖν ἢμοῦ. Πεχαῖ ναῖ οὔν ἴχε ὠοῦ ἢ
 ρητ ψα τενναῖ ἐ πχωκ ἢ πρῶβ ἀγρῖ τοτοῦ
 δε ε πχῖν ἴνι ἐβολ ἢ πικοῦχι ἢ νερ ἐθεε 10
 πιταπᾶνη νεμ ταποκριῖς ἢ νῖςνηοῦ ἔταῖψε
 δε ἐ ἔοῖν ἐ φμα ἢ πῖνερ ἀγχιμι ἢ ζ ἢ
 βῖτης εὔμερ ἢ νερ ἢ μη ψα σα πῶωι ἢμῶοῦ
 νεμ ρανμερῖτης εὔμερ ἐβολῆεν ρῶβ νῖβεν
 ἐ νᾶρε πῖνι ψατ ἢμῶοῦ τηροῦ Ζαναταρῖκι 15
 ΝΖ. β. νεμ ἄλωμ | νεμ ἐβῖῶ νεμ ρεμχ νεμ πῶωπ
 ἢ νερῶβ νῖβεν ἢ πῖνι ἢῶοῦ δε ἀγροτ̄ ἢ
 ἐρρη ἐ χῶοῦ μενενα φαῖ δε ἀγρῶλ ἐ ἔοῖν
 ἐ ποῦκοῖτων ἀγχιμι ἢ νοῦκαπῖ εὔμερ ἐβολ
 ἔεν σμοτ νῖβεν ἢτε νῖρεβσω ἐτ τᾶινοῦτ 20
 εὔδοῖ δε ἐροτε πῖνοῦ ἢτε τοῦμετπατῶελετ
 νεμ ἢ οὔαρχεοῖ ἢ ἐροοῦ μενενα ναῖ δε
 ἀγρῶλ ἐ φμα ἢ σωτ̄ ἢ πῖωῖκ ἀρχεμῆ ἢνωῖκ
 ἐτ σωτῆ εῖρωτῖ ἔεν ἴοῖνοῦ δε ἀγῆμι ἐ
 ΝΗ. α. πῖρμοτ ἐταῖῖ νῶοῦ ἀγτ̄ ὠοῦ δε ἢ φτ̄ | ἢ 25
 παρχηαγγελοσμηχανῆ. Οὔορ πεχε δωροθεο
 ἢ θεῶπῖθεε τερερῖμι χε ἀ φτ̄ κηῖ ἢ σωτ̄ ἢ
 ρῶβ νῖβεν ἀμῶῖνι ἢτενῶρωψ ἢ παρχῶν χε

- ογει ἄ πιναγ ψωπι εθρεπραβαὼ ἐ †ἀναφορα
 ἐθ ογав Ε λυσεβτε ρωβ нивен ογορ αγφωρω
 ἢ ογνοχ ἢ φρηψ εφοι ἢ νιω† κατα πταιὸ
 ἢ παρχων ογορ λυσεμνε ραντραπεζα ἢ
 νισουγ κατα τογσνηηιὰ ογορ αγ† ριωτου 5
 ἢ ρανστολη εγσωππ ἐ αγρωλ ἐ πιψεμψι ἐθ
- πθ. β. ογав | βεν τεκκλησιὰ ἢ παρχηαγγελος ἐθ
 ογав μηχανη εγχη βεν ογνιω† ἢ ραωι εμα-
 ψω Ἐταγὶ δε ἐρογν ἐ †εκκλησιὰ αγογωψτ
 ἢ πβ ἢπεμεθ ἢ περααριον ογορ αγτωβρ ἢ 10
 φ† βεν ογνιω† ἢ ψεπρμοτ εγсμογ ἢπεμεθ
 ἢ τρικων ἢ παρχηαγγελος ἐθ ογав μηχανη
 εγχω ἢμοc χε тенψεπρμοτ ἢ тотк пен ѿс
 иѿс пѿс нем пекιωτ ἢ ἀγαθос нем πιπнѧ
 ἐθ ογав ψα ἐνερ ἄμην Ογορ тенсμογ ἐ 15
 πεк αρχηαγγελος ἐθ ογав μηχανη χε ἢπε
- πθ. α. κρωп | ἢ πεκнай ἐβολρарон ογав ἢπεк ер
 пωψ ἢ пенδωρον ἄλλα ακογωρпс ψарон
 ἢнекметψанаρθонг ἢ χωлем Мененса най
 агби ἐβολβεν нимγсτηριон ογορ агби нωου 20
 ἢ †ριρннн ἐ αγχωлем агὶ ἐβολ ἢπεμεθ ἢ
 νиснноγ ογορ наγρемси еγсомс ἐβολ βαχωг
 ἢ παρχων βεν ογνιω† ἢ споган Ογορ аг-
 θωογ† ἢ нгρωογт нем нггюми ψате пима мог
 ἢгρωογт нем гюми ογορ н дωροθеос нем θεδ- 25
- πθ. β. πисѿе наγβнк пе | еγδзи ἐρατου εγψεμψι
 ἢμωογ βεν ρωβ нивен ἐτογψат ἢμογ еγ ер
 διακωνин ἢμωογ βεν пнрп ἢ саге нем ρан

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Ξ. Α. ΤΕΝΡΑΩΙ Μ ΦΟQΥ | ΧΕ ΟΥΝΙΩΤ ΠΕ ΠΑΙΕΞΟQΥ
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 Ν ΖΩΟΥΤ ΝΕΜ CΖΙΜΙ ΖΑΝΚΟΥΧΙ ΝΕΜ ΖΑΝΝΙΩΤ
 ΑQ ΕΡ Μ ΦΡΗΤ Μ ΦΗ ΕΤΕ QΟΙ Ν ΨΦΗΡΙ ΟΥΟΖ
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Ξ. Β. ΜΗ Α ΤΕΤΕΝ ΤΑΛΕ ΖΡΕΩΙ Ε ΧΩΤΕΝ | Μ ΦΟQΥ
 ΕΘΒΕ ΠΕΝΧΙΝΙ ΨΑ ΡΩΤΕΝ ΜΗ ΤΕΤΕΝΝΑΥ ΝΘΩΤΕΝ
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 ΦΑΙ ΠΑ ΒC ΠΑΡΧΩΝ ΠΕΧΕ ΠΑΡΧΩΝ ΝΑΡ
 ΦΗ ÑΘΟΦ ΠΕ ΜΙΧΑΗΛ ΧΕ ΝΙΝΙΩΤ Ñ ΤΕΒΤ CΕΟΙ
 Ñ ΠΑΙ ΡΗΤ ΕΥΩΜΚ Ñ ΖΩΒ ΝΙΒΕΝ ÈΤΟΥΝΑΧΕΜΟΥ
 ΗΕΝ ΝΙΜΩΟΥ ΑΛΛΑ ΛΟΥΩΝ ΔΕ ÑΤΜΟΡC ΖΙΝΑ
 ΖΒ. Α. ÑΤΕΚΝΑΥ ΧΕ ΟΥ ΠΕ ÈΤ CΑ ΒΟΥΝ ÑΜΟC | ΠΕΧΕ 20
 ΔΩΡΟΘΕΟC ΝΑΡ ΧΕ ΠΑ ΒC Ñ ΑΩ Ñ ΡΗΤ †ΝΑΥΩΜ
 ÑΜΟC C ΤΗΒ Ñ ΠΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ CΟΥ-
 ΤΩΝ ΤΕΡΧΙΧ ÈΒΟΛ ΑΡΔΑΜΟΝΙ Ñ †ΜΟΡC ΑΡΧΕΜC
 ΕCΜΕZ Ñ ΝΟΥΒ ΕΡCΩΤΠ ÈΤΑΦΩΠ ΔΕ ÑΜΩΟΥ
 ΑΡΧΕΜ ΤΟΥΗΠΙ ΕΥΙΡΙ Ñ Τ Ñ ΛΟΥΚΟΧΙ CΑ ΗΡΗ 25
 ΔΕ ÑΜΩΟΥ Γ Ñ ΘΡΙΤΟΝ ÈΤΑΡΔΙΤΟΥ ΔΕ ΕΡΦΑΙ
 Ñ ΝΕΡΒΑΛ È ΠΩΩΙ È ΤΦΕ ΠΕΧΑΡ ΧΕ ÑΘΟΚ ΟΥ-
 ΔΙΚΕΟC Ò ΠΒC ΝΕΚ ΖΑΝCΕCΟΥΤΩΝ ΟΥΟZ ÑΜΟΝ

- ωπι ωοπ ἢ νη ἔτερονοῦ χη ἔροκ Πεχε πι-
 ζβ. β. αρχων ἢ δωροθεος νεμ θεδπισθε τεφςζιμι |
 ἄμωιμι ετ ζη ζαροι ὠ ναμενρα† ἢ σνηοῦ
 ζινα ἢτασχι νεμωτεν χε ογει ἢθωτεν ζαν-
 ρεμραῦω ἢ ρωμι Ογοζ εθε ογφειβιци βεν 5
 ογμετζοῦδ εθβητ ἢ φοοῦ βεν παχινι ῶα-
 ρωτεν ζηππε ις φ† α† νωτεν ἢ παι νοῦβ
 φαι βεν ται σφραγис θαι χε ογει θαι τε
 τηβс ἢ παδс ποῦρο νεμ πετενταῦ †νοῦ δε
 ἢ τῶεβιῶ ἢ τετενἀγραπη νεμ πετενβιци νεμ 10
 πρενοс ἢ νιρωμι ἔτ ἀρετεναιτοῦ νεμνι νεμ
 ζγ. α. ναι ρωμι ἢ φοοῦ | ἄ φ† ερ ζμοτ νωτεν ἢ
 φοοῦ ἢ παι τ ἢ λογκοχι νεμ παι τ ἢ θριτον
 βιτοῦ μοι ἢ ογαι ἢ πιμα ἢ ἔσωοῦ κε ογαι
 δε ἢ πιса ἢ τεβт ἢ τῶεβιῶ ἢ πιτεβт ογοζ 15
 βι ἢ παι κετ τηιῦ ἢ τῶεβιῶ ἢ πισογο φη
 ἔτ ἀρετεντηιῦ ἢ πιζβωс ναβω ἔχωῦ ἢ саῦ
 ογοζ ἀρετεν τηιῦ ἢ πιδωρον Αγζιτοῦ δε
 ἐπεснт αχωβсоῦ ἢ πεμθο ἢ πιαρχων ειχω
 ἔ δωροθεος νεμ θεδπισθε ογοζ πεχωοῦ χε 20
 οῦ πε φαι ἔт εκχω ἢμοῦ ναν ὠ πεν βс κυρι
 ζγ. β. πιαρχων μη | ακι ῶαρον ἄνον βα νεκὲβιαικ
 ζινα ἢτενβι ζλι ἢ τοτк μη στομι αν ἔ ρωμι
 νιβεν εθροῦ ερ διακωνιν ἢ νενματοι ἢ ποῦρο
 Μη ἢθοκ αν ἔτῶη ἔχεν νενсωма ζινα εθρεк- 25
 ἰρι ἢ βητεν ἢ φη ετεζ νακ ογοζ ἐβηλ ἔ φαι
 μη κβι ζλι αν ἐβολ βεν πζμοτ ἢ φ† νεμ
 τεφζωρεᾶ κсωοῦν ὠ πεν βс ἢ αρχων χε αῶ

- ἢ ἐξουὶα πε φοουὶ οὐοὶ παὶ κοῦχι ἢ ωῖκ ἐτ
 νεκαουομῆ νεμ νεμ συγγενησ ἢ φων ἀν πε
 ἀλλὰ φα φῆ πε νεμ περδρχνηαγγελος ἐθ
 ζδ. α. οὐαβ | μηχανῆ φαι ἐτ ἐν ἐρ ωαὶ ναῖ ἢ φοουὶ
 Ἀλλὰ ἰσχε ἡθοκ φαι πε πεκοῦωω πεν ὄσ⁵
 παρχων ἀνον δε τενναδὶ ἢ νιτερμησ ῥολωσ
 ἢ τῶεβιῶ ἢ πιέσωου νεμ πιτεβτ οὐοὶ ἢτενδὶ
 ἢ πι κε οὐαὶ ἢτενβωλ ἢ πιρβωσ ἐβολ κατὰ
 πεκοῦαῤσαῤνι Πεχε παρχων φη ἡθοῖ πε
 μηχανῆ νωου ἕε τὰ φμηὶ ῶε πῶνῆ ἢ παδς¹⁰
 ποῦρο ἀναγκῆ ἢτετενδὶτοῦ τηροῦ οὐοὶ ἢ
 τετενσεσπ ῥλι ἢ ἕητοῦ ἰσχε τετεν ἐρ ἕοῦ
 ζδ. β. ἕα τῆη ἢ πα ὄσ ποῦρο ἕε | μηποτε ἢτεῤ-
 σωτεμ ἢτεῤσωντ ἀνοκ ῥναῤεμ λωῖχι ἐ ἕω-
 τεη ἕα τοτῆ ἢ πα ὄσ ποῦρο οὐοὶ ῥναῤετ¹⁵
 πεῤῥητ ἐθρεῤῥμοτ νωτεη ἢ ῥαν τ κε ταιο
 ἐῤοὶ ἢ νιωῦ ἐ ναι. ἰσχε τετεν οῦωω ἐ ἐμι
 ἐ ῥμεῤμηὶ ἕε ἢμον ναι ἢμαῤατοῦ ἡθωου
 πε ἐτεντωτεη ῥιῤωὶ ἐθρεῤῥηῖῖ νωτεη οὐοὶ
 ἀνοκ αῖωανταῤῥοὶ ἐ ταβακὶ ῥναῦ νωτεη ἢ²⁰
 ταφε ἢ πετεη ἕρημα νεμ ῥαν κε μηω ἢ
 ταιὸ ἐῤοὶ ἢ νιωῦ ἐμαῤω Ἀλλὰ οῖ ἢ ναι
 ζε. α. νωτεη ἕε ἡθωου πε πιῤφο | αῖ ἐρ ῶφῆρι δε
 ἢῤε αωροῤεοσ νεμ ῥεδπιῤῥε τεῤῥῥιμι ἕεν
 πιῤηροῤσωτεη ἐ ναι οὐοὶ πεῤωου ναῖ ἕε²⁵
 τεηῦ ῥὸ ἐροκ ὦ πεν ὄσ ἢπ ἐρ σωβὶ ἢμον
 ἀνον ἕα νεκὲβιαῖκ οῦαῤ ἢπ ἐρ ἕω ἢ ῥαν-
 σαῤὶ ναν ἐῤσα πῶωὶ ἢτεηψῤῥῖῖ ἢ ῥναῤ αῖῖ

- ωαρον ἴχε πεν $\overline{\delta\sigma}$ ογορ αντ ἴ ογνογβ ωατ
 ενδι ἴ πιχφο ἴ τοτq Ταφμη δε χε ἴπ ενναγ
 ἐροκ ἐνεζ ὦ πεν $\overline{\delta\sigma}$ ογορ ακι ἐ βογν ἐ
 πενηι ἴε ἐτανναγ ἐ πεκρο ἴ θναγ ἐβηλ ἐ
 φοογ πως κχω ἴμοσ χε ακβι ζλι ἴ τωτεν 5
- ζε. β. | Αq ep ογῶ ἴχε πιαρχων πεχαq σωτεμ ἐροι
 ταταμωτεν χε θναγ πε ἐτ αιι ἐ βογν ἐ
 πετενηι ἴ φναγ ἐταγμογ ἴχε νετεν ιοτ
 ογορ ατετενεp κληρονομιν ἴ νογχημα νεμ
 ἴογχομτ ἴσχεν τιογνογ ἐτεμμαγ ωα ἐβογν 10
 ἐ φοογ ττηνογ ἐ βογν ἐ πετενηι ἴ ογσοп
 κατα λβοτ ογορ μενεσα θρι ωε νηι τετε-
 ογωpπ νηι ἴ ζαν κε ταιδ ἐ τα βακι εγοι ἴ
 νιωτ ωα πα $\overline{\delta\sigma}$ πογρο Ογορ αγκην ἴ cβε
 πετενηραν ζιχωογ τηρογ ωα τετενηpαω 15
- ζε. α. βατεν | πα $\overline{\delta\sigma}$ πογρο ζινα ἴτεpτηιτογ νωτεν
 εγκηνβ. Αq ep ογῶ ἴχε δωροθεοσ νεμ θεδ-
 πιcθε χε τενηζο ἐροκ ὦ πεν $\overline{\delta\sigma}$ ἴ αρχων
 Αριογι ἴ παι ἀγαθον νεμαν εθρε κταμον
 ἐ πεκραν ζολωσ χε ανκην ἴ χα τοτεν ἐβολ 20
 ἐθεβει ναι cαχι ἐτεκχω ἴμωογ ναν αq ep ογῶ
 ἴχε πιαρχων φη ἴθοοq πε μιχαηλ ογορ πε-
 χαq νωογ χε ἴνοκ ττηαταμωτεν ἐ παpαν
 νεμ φpαν ἴ τα βακι ἴcχε τετενηογωω ἐ σω-
- ζε. β. τεμ ἴνοκ πε μιχαηλ παρχων | ἴ να νιφνογι 25
 νεμ να πκαζι ἴνοκ πε μιχαηλ παρχηcτρα-
 ττρογc ἴ τχομ ἴ νιφνογι ἴνοκ πε μιχαηλ
 παρχων ἴ νιῆων ἴ ογωini ἴνοκ πε μιχαηλ

- πιχωρι ειφωρχ ñ νιπολεμος τηρογ ñπεμεο
 ñ πογρο ñνοκ πε μιχανηλ πωουωου ñ να-
 νιφνογι ñεμ να πκαρι ñνοκ πε μιχανηλ πι-
 νιωτ φη ετε ο μετωαναρθηη τηρς ñ φτ
 ωοπ ñ ηηηη ñνοκ πε μιχανηλ πεπιεροπος 5
 ñ ομετογρο ñ νιφνογι ñνοκ πε μιχανηλ πι-
- ζζ. α. αρχηαγγελος | φη ετ ορι ε ρατ ς ñ πεμεο ñ
 νενςιχ ñ φτ ñνοκ πε μιχανηλ φη ετ ñνι ñ
 νενδωρον ñ νιρωμι ñεμ ñ ογταιδ ε ηογν
 ωα φτ πα ογρο ñνοκ πε μιχανηλ φη ετ μοωι 10
 ñεμ νιρωμι ñη ετε τογζελπις ηεν πδς ñνοκ
 πε μιχανηλ παρχηαγγελος φη ετ ερ διακωνιν
 ñ τμετρωμι τηρς ηεν ογσωογτεν ογορ ñ-
 οωτεν ςωτεν διωεμωε οηνογ ñςχεν τε-
 μετκογχι ωα τναγ Ογορ τχω ñ τοτ εβολ 15
- ζζ. β. αν ει ερ διακωνιν | ñμωτεν ωα ταφερ οηνογ
 ε πχς πα ογρο φη ετοι ñ ατ κηη ñ φρητ
 ετ αρετενωεμωιτ ñνοκ ςω ñεμ πα δς ηεν
 ογμεθνωιτ ñ χομ ñη τνα ερ πωω ñ ñετε-
 δωρον ογορ τναχω ñςωι ñ ñετεν ταιο αν 20
 ñεμ ñετεν μετναητ ñη εη αρετεντηιτογ ñ
 φτ εςχεν πα ραν Μη ναιδρι ε ρατ ñςαη αν
 ηεν τετενμητ ειςωτεμ ε φη ε τετενχω
 ñμος ñ ñετεν ερνογ εθεε τετεν ςυνηθια
- ζη. α. ηεν πιδωρον ñεμ πιωαι ñη ñαι ογνογ | ñμω- 25
 τεη ηεν πιναγ ετ αρετενριμι ερετεν τζο
 εροι ερετεν χω ñμος χε τωβρ ñ φτ εθεε
 ςογοοθεν εβοληεν παι κοςμος ñπατε τζελ-

- ΠΙΣ ἸΤΕ ΤΕΚΜΕΤΝΑΗΤ ΧΩΧΙ ἘΒΟΛΖΑΡΟΝ ΜΗ Ἰ
 ΠΙΝΑΥ ἘΡΩΤΕΝ ἩΕΝ ΠΙΝΑΥ ἘΤ ΑΡΕΤΕΝΙΝΙ Ἰ
 ΝΕΤΕΝΖΒΩΣ ἘΒΟΛ ἘΡΕΤΕΝ ΟΙ ΣΜΟΥ Ἰ ἩΤΟΥ
 Ἰ ΤΕΤΕΝΤΗΤΟΥ ἘΒΟΛ ἘΧΕΝ ΤΑΘΥΣΙΑ Ἰ ΧΩΜΜΟΣ
 ΝΩΤΕΝ ΧΕ ΑΙΧΕΜΤ ἩΕΝ ΝΑΙ ΤΗΡΟΥ Ἰ ΧΗ ΝΕΜΩΤΕΝ 5
 Ἰ ἸΡΙ Ἰ ΠΩΒΩ ΔΝ Ἰ ΖΛΙ ἩΕΝ ΝΗ ἘΝΑΡΕΤΕΝ
 ΤΗΤΟΥ Ἰ ΧΕΝ ΤΕΤΕΝ ΜΕΤΚΟΥΧΙ ΨΑ Ἰ ΤΟΥ
- ζη. β. | Ἀλλὰ τοῦτων Ἰμωοῦ τήρου Ἐ ἠωτεν ἠατεν
 φἸ φη Ἰθοοῦ πε πα οὔρο τα φμη ἀγκη Ἐ
 οἸ Ἰ ΝΕΤΕΝ ΤΑΙἸ Ἰ φρηἸ Ἰ ἀβελ ΝΕΜ ΝΩἘ 10
 ΝΕΜ ΑΒΡΑΑΜ ΧΕ Ἰ ΤΕΤΕΝ ΤΗΤΟΥ ἩΕΝ ΟΥΣΩΟΥ-
 ΤΕΝ ΩΟΥΝΙΑΤΕΝΘΗΝΟΥ ΟΥΟΣ ΠΙΔΓΑΘΟΝ ΝΑΨΩ-
 ΠΙ ΝΩΤΕΝ Ἰ φρηἸ Ἰ ΠΕΤΕΝ ΡΑΝ ΠΑΙ ΡΗἸ ΟΝ
 ΠΕ ΠΕΤΕΝ ΚΕ ΣΜΟΥ ΧΕ ΤΕΡΜΕΝΙΑ Ἰ ΔΩΡΟΘΕΟΣ
 ΠΕ ἸΘΥΣΙΑ Ἰ φἸ ΟΥΟΣ ΤΕΡΜΕΝΙΑ Ἰ ΘΕἸΠΙΣΘΕ ΧΕ 15
 ΘΜΕΤΝΑΖἸ Ἐ φἸ Ἰ ΝΟΚ ΠΕ ΠΙΔΡΧΗΑΓΓΕΛΟΣ ΜΗ-
- ζθ. α. χανη φη ἘΤ ΧΗ | ἠατεν ΝΕΝΧΙΧ Ἰ φἸ Ἰ ΤΕΤΕΝ
 ΧΑΤ ΝΩΤΕΝ Ἰ ΡΕΦ ΤΩΒΖ ἠατεν φἸ Ἐ ἠωτεν
 ἸΝΟΚ ΠΕ ΜΙΧΑΗΛ φη ἘΤ οἸ Ἰ ΝΕΤΕΝ ἸΖΟ ΝΕΜ
 ΝΕΤΕΝ ΠΡΟΣΕΥΧΗ ΝΕΜ ΝΕΤΕΝ ΘΥΣΙΑ ΝΕΜ ΝΕΤΕΝ 20
 ΜΕΤΝΑΗΤ ΕΙΩΛΙ Ἰμωοῦ Ἐ ΠΩΟΙ Ἰ φἸ ΠΑΙ
 ΡΗἸ ΖΩΦ ΚΟΡΝΗΛΙΟΣ ἸΝΟΚ ΠΕ ἘΤ ΑΙΖΩΛ ΨΑ
 ΡΟΥ ΑΙΤΑΜΟΥ Ἐ φμωιτ ἸΤΕ ΠΩΝἩ ΖΙΤΕΝ ΠΙΩΜΣ
 ἘΤΑΦΒΙΤἸ Ἰ ΤΟΤἸ Ἰ ΠΕΤΡΟΣ ΠΙΝΙΨἸ Ἰ ἈΠΟΣΤΟΛΟΣ
 ἸΠ ΕΡ ΕΡΖΟἸ ΧΕ ἸΟΥΗΟΥ ΣΑΒΟΛ Ἰμωοῦ ΔΝ 25
- ζθ. β. ἀικη Ἰ ἠωντ Ἰμωοῦ | Ἐ πα ὪΣ ἩΕΝ ΠΑΧΙΝ-
 ἠωντ ἘΡΩΤΕΝ ΕΘΒΕ ΤΕΤΕΝ ἈΓΡΑΠΗ ἘΤ οἸ Ἰ
 ΝΙΨἸ Ἐ ἠοῦΝ ἘΡΟΙ ΧΕ ΟΥΕΙ ΣΣἩΟΥΤ ΧΕ ἠωντ

è φ† ογορ ερεβωντ έρωτεν †νογ δε ω δω-
 ροθεορ νεμ θεδπιθεε δι νωτεν ñ ογχομ ογορ
 δι ναι νωτεν έβολθεν να χιχ χε αικην ñ
 χορ νωτεν χε φαι πε πιχφο ογορ πιαλλοθ-
 ριουγν' βεν ιλhm ñτε τφε τβακι ñ πογρο 5
 ñ να νιφνογι ñεμ να πκαρι Αικην ñ ωπε
 ō. α. θηνογ ñ ψα πρμοτ ñ τοτq ñ φ† ñ τωεβιω |
 ñ νετεν δωρον νεμ νετεν μετναητ Ναι δε
 έταρχοτογ νωογ αq† νωογ ñ πινογβ νεμ
 †ζιρηνη αqζωλ έ πωωι έ τφε νεμ νιαγγελορ 10
 έρε δωροθεορ νεμ θεδπιθεε χογωτ έροq βεν
 ογρο† ωατ εqζωλ έ πωωι έ τφε βεν ογζι-
 ρηνη ñτε φ† λmηη. Δωροθεορ δε νεμ θεδ-
 πιθεε τεqςζιμι αγίρι ñ φρη† έταρζονζεν
 νωογ ñχε πιαρχηαγγελορ έθ ογав мηχανη 15
 ογορ αγχωκ ñ πιωαι έβολθεν ογρωι εγ-
 ō. β. ογωμ ογορ εγ† ωογ ñ φ† | ογορ ñπ ογω-
 ναγ βεν πογζωβ νεμ νογμετναητ έτογίρι
 ñμωογ βεν φραν ñ φ† ñ μηχανη ωατ
 ογχωκ ñ πογβιορ τηρq έβολ Μη ω ναμενρα† 20
 λ τετεν χεμζηογ ñ ογκογχι βεν ηη έτ αρτεν-
 σωτεμ έρωογ †νογ μη αqραωτεν ñχε παι
 ωιηι φαι ωατ εqθωτ ñχε πετεν βηη †νογ
 δε ñπ ερ βναγζ ñμωτεν αη πε βεν πιχινιηι
 έ βογν ñ φ† έχεν φραν ñ μηχανη μη ñ 25
 πετεν ταχρορ χε ηη έ τετεν † ñμωογ ñ

¹ On the margin the variants ογορ πιαλλοθριτον
 are written. ογορ πιαλλοθριτεν

- ̄α. α. φ† | ἡ παρχναγγελος μηχανη ἡθοῦ ἐθ
 οῦωνε ἡμωῦ ἐβολ ἡ φ† ποῦρο ἐχωτεν
 οῦοε ἡωτεν ζωτεν νη ἐ τετεν †ἡμωῦ ἡ
 φραν ἡ φ† ἡ μηχανη ἡθοῦ εθ να† ἡ περ-
 χφο νωτεν νεμαῖ ερκηβ ἡ φρη† ἡ ναι ρωμι 5
 ἐθ οῦαβ Ω να μενρα† λ τετεν σωτεν ἐ
 †μεθνω† ἡ δωρεὰ ἡτε φ† ἐτασταζε ναι
 ρωμι ἐθ οῦαβ ἀωροθεος νεμ θεδπισθε τεγ-
 ριμι κε ἐταῦσοῦτων ποῦωῦ νεμ φ† λ φ†
 σοῦτων τεῖλαρη ἐ βοῦν ἐρωῦ Οῦοε αῖ- 10
- ̄α. β. οῦωρη νωῦ | ἡ παρχναγγελος μηχανη
 αῖθαμιὸ νωῦ ἡ οῦνω† ἡ μετραμαὸ ἡμοντ-
 ες ἀρηχε νεμ πωτερ ἡ μετοῦρο ἡ νιφνοῖ
 Ἄνον δε ζων ὦ νεμμενρα† ἡ σνηοῦ ρηπε
 ἀκηνη ἡ ἐμι ταφμη κε ζωβ νιβεν ἐ τετεν- 15
 νατητοῦ βεν φραν ἡ παρχναγγελος μη-
 χανη τετεν ναβιτῖ ερκηβ βεν πικοςμος
 ἡπαν τετεν φοε ἐ νιφνοῖ †νοῦ δε ὦ νη εθ
 μεε ἡ ἀρετη ἡπ ερ βναγε ἡμωτεν ἐρετεν
 † ἡ πωι ἡ τετεν χομ ἐρετενσωοῦν κε μη 20
- ̄β. α. ἐ τετεν †ἡμωῦ | ἐρετεν † ἡ παρχναγγε-
 λος μηχανη ἡθοῦ ἐρεθεμεσε θηνοῦ ἡ βητοῦ
 βεν οῦραωι ἡτε κοῦχι ἡτε οῦμηω ἡθοῦ ερε-
 ωωπ ἐροῦ ἡτωτεν ἡτετενπροερεσις κε
 οῦει φ† κω† ἡ τοτεν αν ἡ σα πωι ἡ тен- 25
 χομ πλην οῦπροερεσις ἐ νανε с ἐт ερνακω†
 ἡσως ἡ τοτεν ιε σωτεν ἀνοκ †ναταμοκ
 βεν πιχοῦ ἐ ναρε πωτηρ νεμαν ριχεν

- ΠΚΑΖΙ ἅ ΝΙΡΩΜΙ ΧΕΜΟΥ ΧΕ ΕΥΙΝΙ ἅ ΝΟΥΧΡΗΜΑ
 ὄβ. β. ΕΥΖΙΟΥΓΙ ἅ ΜΩΟΥ ἕ ΠΙΚΑΖΟΦΥΛΑΓΙΩΝ | ΟΥΟΣ
 ἅ ΠΕ ΦΤ ΘΜΑΙΟΥ ἕ ΜΑΩ ΟΥΟΣ ἕ ΤΑΣΚΩΤ
 ἅ ΧΕ ΤΧΗΡΑ ἅ ΣΖΙΜΙ ἕ Ν ΠΕΣΧΙ ΔΣΧΙΜΙ ἅ
 ΛΕΠΤΟΝ ἕ ΖΩΛΟΣ ΔΣΙΝΙ ἅ ΜΩΟΥ ἕ Ν ΟΥΣΩΟΥ- 5
 ΤΕΝ ΔΣΖΙΤΟΥ ἕ ἕ ΟΥΝ ἕ ΠΙΚΑΖΟΦΥΛΑΓΙΩΝ
 ΔΦΤ ΝΑΣ ἅ ΧΕ ΦΤ ἅ ΠΙΜΑΚΑΡΙΣΜΟΣ ΟΥΟΣ ΔΦ-
 ΤΑΙΟΣ ΕΦΧΩ ἅ ΜΜΟΣ ΧΕ ΖΩΒ ΝΙΒΕΝ ΕΤ ΕΝΤΑΣ
 ΔΣΤΗΙΦ ΠΕΣ ΩΝἕ ΤΗΡΦ ΝἕΟΚ ΖΩΚ ἕ ΠΙΜΕΝΡΙΤ
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- εφ ογав ογος τενσελσωλ βεν βανζεβσω
 ευσαιωογ ερε νενχιχ μεζ η καλ η σοι η
 ογχι ενσω μμοc κε ω παρχων η νιφνογι
 παρχναγγελος τωβz η φτ εθρεφ επ zμοτ
 ναν η ογhre ε πρωσι νεν ογζεβσω ογος 5
 †zδ ε φτ εχων εθρεφ χω ναν εβολ ω
 παρχναγγελος εθ ογав μηχανη ψληη ε φτ
 π. α. εχων ω | παρχναγγελος εθ ογав zινα η
 τεφ επ zμοτ ναν η ογzιρηνη ε βογν ε
 νενερνογ κε ηθοκ πε τενzιρηνη κε κωογν 10
 ω πενπροστατηc κε ανον ογκαzι νεν ογωμι
 νεν ογκερμι Πληη φτ ογνανη η ρεφχω
 ναν εβολ κε ογει αν επ νοβι ρτομι νθοκ
 εθρεκτωβz εχων η φτ zινα ητεφχω ναν
 εβολ βεν πzin τενωω ογβηκ φωκ ηθοκ εθρεκ 15
 †zο ε φτ εχων εθρε φχω ναν εβολ ω
 π. β. μηχανη παρχναγγελος εθ ογав | ανον
 τενωωφτ ογος ηθοκ κ†zο η φτ πενογρο
 εχων ανον τενσωογν η φαι τα φμηι ω
 παρχναγγελος μηχανη ηθοκ πε παzωρ η 20
 ομετνανη η φτ πιανη τεκ επ επ πρεcβεγιν
 εχων τηρεν η πεμθο η φτ φιωτ η νιμετ-
 ωνεzητ ετ cμαρογτ βεν zωβ νιβεν ψα ενεz
 zινα ητεφχα νεν νοβι τηρογ ναν εβολ ηη
 ετ αναιτογ βεν ογemi νεν βεν μετ ατ emi 25
 ιε βεν πενογωω ιτε βεν πενογωω αν. Ογος
 πλ. α. ητεφ† ναν η πιμωιτ zινα ητενχω | ηcων
 η ναφαzογ ογος ητενβοχι ε ναzηη ογος

- ἸΤΕΡΤΑΖΟΝ ΝΑϞ ἘΝΟΙ Ἰ ΔΤ ΘΩΛΕΒ Ἰ ΠΕΜΘΟ
 Ἰ ΝΕΡΧΙΧ ΧΕ ἸΘΟΚ ΠΕ ΕΤ ϞΙΡΩΟΥϞ ἸΑΡΟΝ ὠ
 ΠΙΝΙΩΨ Ἰ ΑΡΧΗΑΓΓΕΛΟC ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ΠΙΑΡΧΗCΤΡΑΤΥΓΟΥC ἸΤΕ ΤΧΟΜ Ἰ ΝΙΦΗΟΥἸ ΦΗ
 ἘΤ † ὠΟΥ Ἰ ΟΥΟΝ ΝΙΒΕΝ ἘΤ ΕΡ ΨΑΙ Ἰ ΠΕϞΡΑΝ 5
 ἘΘ ΟΥΑΒ ἸΕΝ ΜΑΙ ΝΙΒΕΝ ΤΑΦΜΗΙ ὠ ΝΑΜΕΝ-
 ΡΑΨ ΑΙΖΙ ΤΟΤ Ἐ ΟΥΝΙΩΨ Ἰ ΑΡΧΗ CΑ ΠΨΩΙ
 ἸΤΑΧΟΜ ΟΥΟZ ΔΙΚΩΨ ἸCΑ ΟΥΝΙΩΨ Ἰ ΠΕΛΑΓΟC
- ΠΛ. Β. ΕΦΟΥΗΟΥ ΕΜΑΨΩ Ἰ †ΧΕΜΧΟΜ ΑΝ | Ἐ ΕΡ ΧΙΝΙΟΡ
 ἸΜΟC ΧΕ ΟΥΕΙ ΔΙΧΟC ἸΕΝ †ΑΡΧΗ Ἰ ΠΙΕΚΩ- 10
 ΜΙΟΝ ΧΕ ΤΑ ΚΥΒΩΤΟC ΟΥΚΟΥΧΙ ΟΥΟZ ΤΑ
 ἸἘΒΨΩΤ CΘΕΒΗΟΥΤ Ἰ †ἘΜΙ Ἰ ΝΗΒΙ ΑΝ ΟΥΟZ
 ΠΙΝΟΥΝ ἸΟCΙ ΕΜΑΨΩ ἘΤΕ ΦΟΥΩCΘΕΝ Ἰ ΠΑΙ
 ΕΡΚΩΜΙΟΝ ΠΕ ΦΗ Ἐ †ΤΑΙἸ Ἰ ἸΗΤϞ Μ ΠΙΝΙΩΨ
 Ἰ ΑΡΧΗΑΓΓΕΛΟC ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ ΑΝΟΚ ΔΕ 15
 ††ΖΟ ἘΡΩΤΕΝ ὠ ΝΑCΗΝΟΥ ΖΙΝΑ ἸΤΕΤΕΝ†-
 ΤΟΤΕΝ ΝΕΜΗΙ ΖΙΝΑ ἸΤΑΝΟΖΕΜ ἘΒΟΛἸΕΝ ΘΜΗΨ
 Ἰ ΠΑΙ ΝΙΩΨ Ἰ ΝΟΥΝ ἘΤΕ ἸΜΟΝ ΑΥΡΗCϞ ἸΤΑϞ
- ΠΒ. Α. ΟΥΟZ ΝΤΕΝἸ Ἐ ΠΙΧΡΟ ἸΕΝ | ΟΥΖΙΡΗΝΗ ΧΕ ΔΙΖΙΤΟΤ
 Ἐ CΑΧΙ ΝΕΜΩΤΕΝ Ἰ ΝΕΝὠΟΥ ΝΕΜ ΝΕΝΤΑΙἸ 20
 ΕΥΤΟΜΙ ΟΥΟZ ΕΥΕΡ ΨΑΥ Ἐ ΦΗ ἘΤ ΕΝ ΕΡ ΨΑΙ
 ΝΑϞ Ἰ ΦΟΥ ΠΙΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ ΠΛΗΝ
 ΟΥΛΑC Ἰ CΑΡΖ ΠΕ ΠΑ ΛΑC ΟΥΟZ ΟΥCΑΡΖ Ἰ
 ὠϞΙ ΠΕ ΤΑ CΑΡΖ ΟΥΟZ Ἰ †ΧΕΜΧΟΜ ΑΝ Ἐ ΧΩ
 Ἰ ἸΨΙ Ἰ ΠΕϞὠΟΥ Ἐ ΠΧΩΚ Ἰ ΘΜΕΤΝΙΩΨ Ἰ 25
 ΤΕϞΔΑΖΙC ΝΘΟΚ ΠΕΤΕ ΦΩΙ ΝΕΜ ΦΨ ὠ ΜΗΧΑΗΛ
 ΦΡΑΨΙ Ἰ ΠΑ ΖΗΤ ὠ ΠΙΑΡΧΗΑΓΓΕΛΟC ἘΘ ΟΥΑΒ
 ΠCΟΛCΕΛ Ἰ ΠΑ ΛΑC ΜΗΧΑΗΛ ΠCΑΧΙ Ἰ ΡΩΙ

- πβ. β. πσωογτεν ἡ πα ρητ | ωα φτ Αω ἡ ταπρο
 ιε αω ἡ λας ιε αω ἡ βητ ερμερ ἡ ἀρετη
 ε ογονωχομ ἡμορ ε χω ἡ πωι ἡ πεκὰζιῶμα
 ιε ρηαφορ ε πωι ἡ τεκμετνωτ νεμ πιῶογ
 ετ λ φτ σελσολκ ἡ βητκ Ναι τηρογ εται-5
 χοτογ ὦ παρχων ἡ ομετογρο ἡ νιφνογι
 εγερωαγ ἡ πωογ ἡ τεκμετνωτ ἀλλα χω
 νηι εβολ ὦ πα βς μηχανη ξε ἀνοκ ογρεφερ-
 νοβι ογορ τχωσεβ εμαω βεν ναρβνογι Ανοκ
 ††ζὸ εροκ ὦ μηχανη πιρετ†τοτγ ωωπ εροκ 10
- πβ. α. ἡ ταθυσια | ετοι ἡ κογχι θαι ετ ασραω ρινα
 ἡτατηις ναικ βεν πεκωαι εθ ογαν ἡπ ερ
 σναγρ ἡμοκ αν ε σωτεμ ε πεκβωκ εθεβ ξε
 ρχωσεβ ἡξε παδωρον Αλλα ωωπ εροκ ἡ τα
 σπογαν ἡ φρητ ἡθα †τεβι σνογ† ξε ογει 15
 †εμι ξε ἡθοκ ογναιητ ἡ ρερωφενρητ εθεβ φαι
 δικω† ἡ σωκ εθεβ ξε ἡμον τηι ἡ κε ρεφερ-
 πρεσβεγιν βατεν φ† εβηλ εροκ ὦ πιαρχη-
 αγγελος μηχανη Ακωανερ πεθ νανε ρ νεμνη
- πβ. β. ἡτεκ ωωπ εροκ ἡ πα κογχι ἡ ταιδ | καν 20
 ισχε ρχωσεβ Ανοκ δε †να ερ νυμφιν μενε-
 σα ναι εθριῖνι ναικ ἡ ογταιδ εβολβεν ρωι
 ἡ ρεφερνοβι νεμ πα λας ετ χωσεβ νεμ πα
 ρητ ἡ σνογ νιβεν ἡ νιεζοογ τηρογ ἡτε πα
 ωνβ ἡτα πιστεγιν βεν φαι ταφμηι ξε αιωαν-25
 ερ πωωω ἡ πεκραν ἡταωτεμ ερ περμεγι ἡ
 σνογ νιβεν βεν πα ρητ ὦ πιαρχηαγγελος ἡ
 νιεζοογ τηρογ ἡτε πα ωνβ ειεωωπι ἡ ατ

- ΟΥΤΑΣ ΟΥΟΣ Ν ΔΤ ΒΕΧΗ Μ ΠΕΜΘΟ Μ ΦΤ ΧΕ
 ΠΔ. Α. ΠΕΡΦΜΕΥΙ | Μ ΠΕΚΡΑΝ ΕΘ ΟΥΑΒ Ω ΠΑΡΧΗ-
 ΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙΝΙΩΤ Ν ΑΡΧΗΑΓΓΕ-
 ΛΟΣ ΕΘ ΟΥΑΒ ΦΗ ΕΤ ΟΙ Ν ΣΩΤ ΝΗΙ ΒΕΝ ΠΑ
 ΧΙΝΖΕΙ ΝΕΜ ΠΑ ΧΙΝΤΩΝΤ Ω ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ 5
 ΟΥΑΒ ΦΗ ΕΤΕ ΠΡΕΝΟΣ ΤΗΡΩ Ν ΑΔΑΜ ΑΥΧΙΜΙ
 Ν ΟΥΠΑΡΡΗΣΙΑ ΒΑΤΕΝ ΦΤ ΕΘΒΗΤΚ Ω ΠΑΡΧΗ-
 ΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΝΘΟΚ Π ΕΘ ΝΗΟΥ Ε ΒΟΥΝ ΕΚΙΡΙ
 Μ ΠΕΝΜΕΥΙ ΜΠΕΜΘΟ Μ ΦΤ ΖΙΝΑ ΝΤΕΡΩΣΕΝΖΗΤ
 ΒΑΡΟΝ ΕΡΕΩΩΠΙ ΝΑΝ ΟΥΝ Μ ΦΟΟΥ ΒΕΝ ΠΕΚ-10
 ΠΔ. Β. ΝΙΩΤ Ν ΨΑΙ ΕΘΡΕΚ ΕΡ ΠΡΕΣΒΕΥΙΝ | ΒΑΡΟΝ ΒΑΤΕΝ
 ΠΒΣ ΤΝΟΥ ΖΙΝΑ ΝΤΕΝΩΩΠ ΕΡΩΩ ΝΤΕΝΣΠΟΥΑΝ
 ΕΤΕΝΙΡΙ ΝΜΟΣ ΝΑΚ ΒΕΝ ΠΕΚ ΕΡ ΦΜΕΥΙ ΕΘ ΟΥΑΒ
 Ω ΠΙΝΙΩΤ Ν ΡΑΙΡΩΟΥΩ ΒΑΡΟΝ ΜΗΧΑΗΛ ΕΘΡΕΝΒΙ
 Μ ΠΙΜΩΙΤ ΤΗΡΕΝ Ε ΠΧΙΝΤΕΝΜΩΩΙ ΒΕΝ ΠΕΤΕΖΝΕ 15
 ΦΤ Ν ΣΗΟΥ ΝΙΒΕΝ Μ ΠΕΜΘΟ Ν ΝΕΡΧΙΧ ΟΥΟΣ
 ΝΤΕΡΝΑΖΜΕΝ ΕΒΟΛΒΕΝ ΝΙ ΦΑΩ ΤΗΡΟΥ ΝΤΕ ΦΗ
 ΕΤ Τ ΟΥΒΗΝ ΠΙΧΑΧΙ ΝΤΕ ΜΕΘΜΗ ΝΙΒΕΝ ΠΙΣΑ-
 ΜΕΘΝΟΥΧ ΝΣΑ Μ Π ΕΤ ΖΩΟΥ ΟΥΟΣ ΝΤΕ ΦΤ
 ΤΑΖΟΝ ΕΡΑΤΕΝ ΝΑΩ Ν ΟΥΜΕΤΟΥΡΟ ΝΕΜ ΟΥΜΕ-20
 ΠΕ. Α. ΤΟΥΗΒ | ΝΕΜ ΟΥΓΕΝΟΣ ΕΩ ΟΥΑΒ ΝΕΜ ΟΥΛΑΟΣ
 ΕΩΩΝΒ ΖΙΤΕΝ ΝΙΤΩΒΖ ΕΤ ΕΣΙΡΙ ΝΜΩΟΥ ΒΑΡΟΝ
 ΝΧΕ ΤΕΝ ΒΣ ΤΗΡΕΝ ΤΡΕΡΧΦΕ ΦΤ ΠΙΛΟΓΟΣ
 ΑΛΗΘΩΣ ΤΑΓΙΑ ΜΑΡΙΑΜ ΘΗ ΕΤ ΟΙ Μ ΠΑΡΘΕΝΟΣ
 Ν ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΝΕΝΠΡΕΣΒΙΑ Μ ΦΗ Ε ΤΕΝ 25
 ΕΡ ΨΑΙ ΝΑΩ Μ ΦΟΟΥ ΠΙΝΙΩΤ Ν ΑΡΧΗΑΓΓΕΛΟΣ
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΦΗ ΕΤ ΤΩΒΖ Μ ΠΒΣ ΕΧΩΝ Ν
 ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΝΕΝΤΩΒΖ Μ ΠΧΩΡΟΣ ΤΗΡΩ

ἸΤΕΝ ΕΡ ΨΦΗΡ ἢ ἌΤ ΣΩΜΑΤΟΣ ΝΕΜ ΝΕΝΤΩΒΖ
 ἢ ΦΗ ἔΤΕ ἸΜΟΝ ΟΥΑΙ ΤΩΝΩ ἢΕΝ ΝΙΜΙΣΙ ἸΤΕ
 ΠΕ. Β. ΝΙΖΙΔΜΙ | ἘΝΑΛΩ ἔΖΟΤ ἔΡΟΩ ΠΙΛΓΙΟΣ ἸΩΑΝΝΗΣ
 ΠΙΠΡΟΔΡΟΜΟΣ ἢ ΒΑΠΤΙΣΤΗΣ ΟΥΟΣ ἢ ΜΑΡΤΥΡΟΣ
 ΕΘ ΟΥΑΒ ΝΕΜ ΝΕΝΤΩΒΖ ἢ ΝΙΠΑΤΡΙΑΡΧΗΣ ΝΕΜ 5
 ΝΙ ΠΡΟΦΗΤΗΣ ΝΕΜ ΝΙ ΚΟΡΥΜΦΕΟΣ ἢ ΑΠΟΣΤΟΛΟΣ
 ΝΗ ἔΤ ΑΥΟΓΑΖΟΥ ἢΣΑ ΠΙΠΑΤΩΕΛΕΤ ἢ ΜΗΙ
 ΠΕΝΘΣ ΙΗΣ ΠΧΣ ΠΕΝ ὦΝῃ ΝΕΜ ΠΙΓ ἢ ἌΛΟΥ ἢ
 ἌΓΙΟΣ ΣΕΔΡΑΚ ΜΙΣΑΚ ΑΒΔΕΝΑΓΩ ΝΕΜ ΠΙΛΓΙΟΣ
 ΣΤΕΦΑΝΟΣ ΝΕΜ ΠΧΩΡΟΣ ΤΗΡΩ ἢΤΕ ΝΙΛΓΙΟΣ ἢ 10
 ΜΑΡΤΥΡΟΣ ΝΕΜ ΝΙΣΤΑΓΡΟΦΩΡΟΣ ἔΘ ΟΥΑΒ ΝΑΙ
 ΠΣ. Α. ἔΤ ΟΖΙ ἔΡΑΤΟΥ ΤΗΡΟΥ | ἢ ΠΕΜΘΟ ἢ ΠΙΕΡΟ-
 ΝΟΣ ἢ ΒΑΣΙΛΙΚΟΝ ἢΤΕ Φ† ΠΙΛΟΓΟΣ ΕΥ†ΖΟ
 ΕΡΟΩ ἢ ΠΙΕΖΟΟΥ ΝΕΜ ΠΙΕΧΩΡΖ ΕΘΡΕΩ ΕΡ ΟΥΝΑΙ
 ἢΑ ΠΕΩΛΑΟΣ ἢΘΟΩ ΠΕΝ ΘΣ ΟΥΟΣ ΠΕΝΝΟΥ† ΙΗΣ 15
 ΠΧΣ ΦΑΙ ἔΤΕ ἔΒΟΛΖΙ ΤΟΤΩ ἔΡΕ ὦΟΥ ΝΙΒΕΝ ΝΕΜ
 ΤΑΙΘ ΝΙΒΕΝ ΝΕΜΠΡΟΣΚΥΝΗΣΙΣ ΝΙΒΕΝ ΝΕΜ ΣΙΝΟΥ-
 ΩΩΤ ΝΙΒΕΝ ΕΡ ΠΡΕΠΙ ἢ ΦΙΩΤ ΝΕΜΑΩ ΝΕΜ
 ΠΙΠῶ ἔΘ ΟΥΑΒ ἢ ΡΕΩΤΑΝῃ ΟΥΟΣ ἢ ΟΜΟΟΥΣΙΟΣ
 ΝΕΜΑΩ †ΗΟΥ ΝΕΜ ἢ ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΨΑ ἔΝΕΖ 20
 ἢΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ ΑΜΗΝ.

πζ. β. Ο λογος ἴτε πιπατριάρχης ἐθ ογав ογος
πιαρχηἐπισκοπος ἴτε αντιοχιὰ αββα σεγνηρος
ἐ αqταουδὸq δε εφογωνq ἐβολ ἴ νιμετωαν-
zωνq ἴτε φ† αqcaχι δε ον εθεε τπαρουσιὰ

πη. α. ἴ πιαρχηαγγελος ἐθ ογав μιχαηλ | nem τεq- 5
μετμαι ρωμι ἴ φρη† ἐταqχοτογ ἴμωου ἐ
νιχορχς ἴτε πιδιαβολος Ε αqταου ἐ zανκογχι
δε ον εθεε †αγια ἴ κυριακη ἐθ ογав ἐθεε ze
à πωαι ἴ πιαρχηαγγελος ἐθ ογав μιχαηλ ep
απανταν βεν †ρομπι ἐτεμμαγ ἐ †αγια ἴ 10
κυριακη Αqcaχι δε ον εθεε μαθεος πιπρα-
γματεγτης nem τεqczimi nem νεqωηρι ἴ
πιρη† ἐταγναz† ἐ φ† zιτεν νι†zo ἴτε
πιαρχηαγγελος ἐθ ογав μιχαηλ ἐταqταουδὸ

πιη. β. δε ἴ παι διαλογος δε ἴ σογ τβ | ἴ πιαβοτ 15
λθωρ epε πιμηω τηρq θουητ ἐ
πτοπος ἴ πιαρχηαγγελος ἐθ
ογав μιχαηλ epεp ωαι .
ναq ἴ βηηq βεν ογzi-
ρηνη ἴτε φ†

20

αμην.

†ρωτεμ ἐ πι ψαλμωδος ἐθ ογав zαγια ep
ep cυμμενιν nan ἴ νεωου† ἐβογν ἴ παι ωαι
ἴ φοου epωω ἐβολ epxω ἴμος ze παγγελος

- ἢ πῶς ζικωτ ἢ πικωτ ἢ οὔον νιβεν ἔτ ἐρ
 πθ. α. ροτ βα τερχη | οὔος ρναναζμοῦ παι ψαι
 οὔν ἢ φοοῦ ὠ να μενρατ οι ἢ β ἢ πωαι
 ἢ παρχηαγγελος ἐθ οὔαβ μιχαηλ nem πωαι
 ἢ τκυριακη ἐθ οὔαβ ταναστασις ἢ πενσωτηρ 5
 ἴς ρηππε τναῦ ἐ οὔνιωτ ἢ χαμη ἐσωπ
 ἢμον ρλι ἢ θνοῦ ψωψτ ἢμον ἐ πτηρῦ ἀλλα
 τετενσεβτωτ τηροῦ ἐσωπ ἐρωτεν ἢ πσαχι
 ἢτε τσβω ἰτε ἀνον ἢ ἐτ σαχι ἰτε ἢωωτεν νη
 ἐτ σωτεμ Οὔος παντωσ ἢτε πιαχι ἐτεμμαῦ 10
 χωκ ἐβολ ἐχων χε οὔαι μεν αῦερ ρ κε οὔαι
 πθ. β. δε | αῦερ ζ κε οὔαι δε αῦερ λ τετενσωοὔν
 γαρ χε ροῦνοῦ ἢμον ἀν ἢχε πιρεῦτ βεχε
 ἢ μηι πεν ὄς ἰης πχς πωηρι ἢ φτ ἐτ οηβ
 ρχω ἢμος γαρ βεν περρωῦ ἐθ μερ ἢ ὠηβ 15
 nem μεθμηι νιβεν χε πιμα ἐτε οὔον β ἰε γ
 ἐρ σῦναρεσθε ἢμαῦ βεν παραν τχη ἢμαῦ
 βεν τοῦμητ ροσον ἐρσωπ neman ἢχε πεν-
 νοῦτ μαρενσωπ ἐρον ἢ πιαχι ἢ πιπροφη-
 της οὔος πιρεῦερ ψαλιν δαγιδ ἐρχω ἢμος 20
 χε ρρωῦτ οὔος ἀρι ἐμι χε ἀνοκ πε φτ ἐιε-
 ς. α. βίσι ἐχεν νιεθνοσ εἰεβίσι | ἐχεν πκαρι τηρῦ
 τετενσωοὔν να μενρατ χε πωαι ἢ πεν
 οὔχαι πε φοοῦ ἐτε θαι τε τὰγια ἢ κυριακη
 ἐθ οὔαβ ἐτ σωε πε ἢτενρωσ οὔος ἢτεν- 25
 σμοῦ οὔος ἢτεντ ὠοῦ ἢ πῶς ἢ ωορπ χε
 ἐρε ὠοῦ νιβεν ἐρ πρεπι ναῦ ἢ χοῦῦ νιβεν
 ψα ἐνερ ἢτε νιἐνερ τηροῦ ἀμην μενεσωσ

- ΜΑΡΕΝΤΑΣΘΟΝ ἸΤΕΝΣΑΧΙ ἔ ΠΤΑΙὸ Ἰ ΜΙΧΑΝΛ
 ΠΙΝΙΩ† Ἰ ΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΣΩΤΕΜ ΓΑΡ
 ἔΡΟQ ἔΒΕΝ ΠΙΕΥΑΓΓΕΛΙΟΝ ἔΘ ΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΙΙ
 φ. β. ΧΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ἸΤΕ Π̄C ΠΕΧΑQ Ἰ ΝΙΖΙὸΜΙ |
 ΧΕ ἸΠ ΕΡ ΕΡ ΖΟ† ἸΘΩΤΕΝ †ΕΜΙ ΓΑΡ ἸΝΟΚ ΧΕ 5
 ΑΡΕΤΕΝΚΩ† ἸCΑ ΝΙΜ ἸΝC ΦΗ ἔΤΑΥ ΕΡ ΣΤΑΥΡΩ-
 ΝΙΝ ἸΜΟQ QΧΗ Ἰ ΠΑΙ ΜΑ ΑΝ ΑΛΛΑ ΑQΤΩΝQ
 ΚΑΤΑ ΦΡΗ† ἔΤΑQΧΟΣ Ἰ ΝΕQΜΑΘΗΤΗC ΠΕQΙΝΙ
 ΠΕΧΑQ ΕQὸΝΙ Ἰ ΟΥCΕΤΕΒΡΗΧ ΟΥΟZ ΤΕQΖΕΒCΩ
 ΕCΟQΟΒΩ Ἰ ΦΡΗ† Ἰ ΟΥΧΙΩΝ ἔΤΕ ΦΑΙ ΠΕ ΠΑΡ- 10
 ΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΙΧΑΝΛ ΠΑΡΧΗCΤΡΑΤΗQOC
 ἸΤΕ ΤΧΟΜ Ἰ ΝΙΦΗΟQἸ †ΤΕΝ ΕΡ ΩΑΙ ΟΥΝ Ἰ ΦΟΟΥ
 ὠ ΝΑ ΜΕΝΡΑ† ΧΕ QἔΒΕΝ ΤΕΝΜΗ† †ΝΟΥ ἸΧΕ
 q̄. α. Π̄C ΝΕΜ ΠΧΩΡΟC ΤΗΡQ ἸΤΕ ΝΙΑΓΓΕΛΟΣ | ΕQ ΕΡ
 ΩΑΙ ΝΕΜΑΝ ἔΒΕΝ ΠΩΑΙ Ἰ ΠΑΡΧΗΑΓΓΕΛΟΣ ἔΘ 15
 ΟΥΑΒ ΜΙΧΑΝΛ ΜΙΧΑΝΛ ΓΑΡ Π ΕΤ †ΖΟ ἔ Π̄C
 ἔΑ ΠΓΕΝΟC Ἰ ΝΙΡΩΜΙ Ἰ ΝΑΥ ΝΙΒΕΝ Π̄C ΖΩQ
 Π ἔΤ ΧΩ ΝΩΟΥ ἔΒΟΛ Ἰ ΝΟΥΝΟΒΙ ΝΙΜ ΓΑΡ ἔΒΕΝ
 ΝΗ ἔΘ ΟΥΑΒ ΤΗΡΟΥ ἔΤΕ ἸΠΕ ΠΑΡΧΗΑΓΓΕΛΟΣ
 ΩΠΙ ΝΕΜΑQ ἸΤΕQΝΑΖΜΟΥ ΕΒΟΛἔΒΕΝ ἸΟΥΘ- 20
 ΛΥΨΙC ΤΗΡΟΥ ΝΙΜ ΟΝ ἔΒΕΝ ΝΙΜΑΡΤΥQOC ΤΗΡΟΥ
 ἔΤΕ ἸΠΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΝΛ †ΧΟΜ ΝΑQ
 ΖΙΤΕΝ ΠΙΟΥΑΖCΑΖΝΙ ἸΤΕ Π̄C ΩΑΝ ΤΕQΘΙ Ἰ
 q̄. β. ΠΙΧΛΟΜ ΙCΧΕ ΤΕΤΕΝ ΟΥΩΩ ἔΜΙ | ὠ ΝΑΜΕΝΡΑ†
 ΧΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΝΛ ΩΟΠ ΝΕΜ ΡΩΜΙ 25
 ΝΙΒΕΝ ΕΘΝΑ† Ἰ ΠΟΥΟΙ ἔ Φ† ἔΒΕΝ ΠΟΥΖΗΤ ΤΗΡQ
 ΟΥΟZ QΤΩΒZ Ἰ Π̄C ἔΑΡΩΟΥ ΕΘΡΕQΩΠΙ ΝΩΟΥ
 Ἰ ΒΟΗΘΟC CΩΤΕΜ ἸΤΑΜΩΤΕΝ ἔ ΤΑΙ ΝΙΩ† Ἰ

- ψφηρι ἔτασσωπι ζιτεν τχομ ἢ φτ̄ nem πι-
 αρχηαγγελος ἔθ ογав μιχαηλ ἔβολζιτεν νεφ-
 †ρο ναι ἔταγταμον ἔρωου ζιτεν ζανρωμι
 ἢ ψογναζ† ἔρωου Ne ογον ογρωμι δε ἢ
 πραγματευτης ἔ πεφραν ἢ ψορπ κεττων 5
- ςβ. α. ἔ ογρεμ†χωρα πε ἢτε | †εντικη ογοζ νε
 ογραμαδ ἔμασω πε ἔ ογον ἢταφ ἢμαγ ἢ
 ογνιω† ἢ πραγματιὰ ογοζ ναρσωογν ἢ φτ̄
 αν πε Αλλα νε ογζελληνος πε εφωεμωι ἢ
 πιρη φαι δε ογν εφωοπ βεν τεφμετεθνος 10
 ογοζ ναρε φτ̄ ογωω ἔ τογχοφ πε Ασωπι
 δε ἢ ογσοπ αφταλο ἢτεφπραγματιὰ ἔ ογχοι
 αφζωλ ἔ ογπολις βεν τχωρα ἢ φιλιπποικ
 ἔ πεφραν πε κλωμιὰ θαι τε ναγωεμωι ἢ
 φτ̄ ἢ βητς τονω πε ἔταφζωλ δε ἔβογν 15
- ςβ. β. ἔρος | ἢ σογ αἱ(sic) ἢ πιὰβοτ ἀθωρ εφωοπ
 δε βεν †πολις εφ† ἢτεφπραγματιὰ αφφοζ
 ἢ σογ ια ἢ παι ἀβοτ ἢ ογωτ ἀθωρ Μ φναγ
 δε ἢ μερι ἢ πιἔροογ ετεμμαγ αφσινι ἢ πι-
 τοπος ἢτε πιαρχηαγγελος μιχαηλ αφναγ 20
 ἔροφ εγστεφανου ἢμοφ βεν ζανφανος nem
 ζανβηλλον αφ ερ ψφηρι ἔμασω ογοζ αφζεμσι
 βεν πιμα ἔτεμμαγ κατα ογοικονομιὰ ἢτε
 φτ̄ ἔ ναγ ἔ πχωκ ἢ πιζωβ ἔτα ρογζι δε
 ωοπι αφναγ ἔ πιμηω τηρφ ἔταφθωογ† ἔ 25
- ςγ. α. πιμα ἔτεμμαγ αγἰρι ἢ πιλγχνικον | εγχω
 ἢ ζανζγμνος εγζολχ Πιρωμι δε αφ ερ ψφηρι
 ογοζ ζιτεν πιζογο ἢτε †ψφηρι αφενκοτ ζιρεν

φρο ἢ πιτοπος ἕεν πιἔχωρζον ἅ νικληρικος
 ΝΕΜ ΝΙΦΙΛΟΝΟΜΟΣ ΘΩΟΥ† ΕΓΪΡΙ ἢ πιορθῖνον
 Πιρωμι ΔΕ ΑΔ ΕΡ ΨΦΗΡΙ ἔμαωω ἔχεν ΝΗ ἔΤ
 ΕΡΩΤΕΜ ἔρωου ἔΤ ἅ τοογὶ ΔΕ ΨΩΠΙ ἅ πι-
 ρωμι ἔΤΕΜΜΑΥ † ἢ περογοι ἔ ρωμι ἔ ἢ 5
 ΧΡΗΣΤΙΑΝΟΣ ΕΓΨΟΠ ἕεν †πολις ἔΤΕΜΜΑΥ ΑΔ-
 †ζο ἔρωου ΕΡΧΩ ἢΜΟΣ ΔΕ ΝΑ ΣΗΝΟΥ ΟΥ ΠΕ
 ςϛ. Β. Τ ΨΟΠ | ἰε ΟΥ ΠΕ ΠΙΘΩΨ ἔΤ ΨΟΠ ἕεν ΤΑΙ
 ΠΟΛΙΣ ἢ ΦΟΟΥ ΠΕΧΕ ΠΙΡΩΜΙ ΝΑΔ ΧΕ ἢ ΦΟΟΥ
 ΣΟΥ ἰβ ἢ λῶρ ΠΕ ἢ ΕΡ ΨΑΙ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ 10
 ἔΘ ΟΥΑΒ ΜΙΧΑΗΛ ΧΕ ἢΘΟΥ ἔΤ †ζο ἢ Πῶς ἔζ-
 ρΗΙ ἔΧΩΝ ΕΘΡΕ ΡΧΩ ΝΑΝ ἔΒΟΛ ἢ ΜΕΝ ΝΟΒΙ ΟΥΟΣ
 ἢΤΕΡΤΟΥΧΩΝ ἔΒΟΛΖΑ Π ἔΤ ΖΩΟΥ ΝΙΒΕΝ ΠΙ-
 ΠΡΑΓΜΑΤΕΥΤΗΣ ΠΕΧΑΔ ΝΩΟΥ ΧΕ ΑΡΘΩΝ ΦΗ
 ἔΤΕΜΜΑΥ ἢΤΑΣΑΧΙ ΝΕΜΑΔ ΖΩ ΟΥΟΣ ἢΤΑ†ζο 15
 ἔροϋ ἢΤΕΡΤΟΥΧΟΙ ἔΒΟΛ ΖΑ Π ΕΤ ΖΩΟΥ ΝΙΒΕΝ
 ΑΥ ΕΡ ΟΥῶ ΠΕΧΩΟΥ ΝΑΔ ΧΕ ἢΜΟΝ ΨΧΟΜ
 ςδ. Α. ἢΜΟΚ ἔ ΝΑΥ ἔροϋ †ΝΟΥ ΨΑ ΤΕΚΨΩΠΙ | ἢ
 ΤΕΛΙΟΣ ΑΛΛΑ ἔΨΩΠ ἢΤΕΚΨΩΠΙ ἢ ΧΡΗΣΤΙΑΝΟΣ
 ἢΤΕΚ†ζο ἔροϋ ΟΥ ΜΟΝΟΝ ΠΙΒΩΚ ἢΜΑΥΑΤϛ 20
 ΑΛΛΑ ΧΝΑΝΑΥ ΟΝ ἔ ΠΕΡ ὄς ἢΤΕΚ ΕΡ ΨΦΗΡΙ
 ἔ ΠΕΡΨΟΥ ΟΥΟΣ ςΝΑΝΑΖΜΕΚ ἔΒΟΛ ΖΑ Π ΕΤ
 ΖΩΟΥ ΝΙΒΕΝ ΠΙΠΡΑΓΜΑΤΕΥΗΣ ΔΕ ΠΕΧΑΔ ΝΩΟΥ
 ΧΕ ΝΑΣΗΝΟΥ ††ζο ἔρωτεν ἄΝΙΤ ΝΕΜΩΤΕΝ
 ἢΤΟΟΓὶ ἢΤΑΨΩΠΙ ἢ ΧΡΗΣΤΙΑΝΟΣ ΟΥΟΣ †ΝΑ† 25
 ΝΩΤΕΝ ΚΟΤ ΝΟΜΙΣΜΑ ἔ ΦΟΥΑΙ ΕΠΙ ΔΗ ἅ ΠΑ
 ΖΗΤ ΡΙΚΙ ἢΣΑ ΠΕΤΕΝΨΕΜΨΙ ΤΟΝΑ ΝΙΡΩΜΙ ΔΕ
 ςε. Β. ΠΕΧΩΟΥ ΝΑΔ | ΧΕ ΧΝΑΨΩΠΙ ΑΝ ἢ ΠΕΝΡΗ†

ψα ἴτε πενιῶτ ἢ ἐπίσκοπος ψληλ ἔσωκ
 ἴτεq ἐρ ἀγιαζιν ἴμοκ ἴτεq† ὦμς νακ ἕεν
 φραν ἴ φιωτ νεν πωρηι νεν πιπῆα ἔθ οὔαβ
 οὔοz ἴτεκῶπι ἢ χριστιάνος Πλην ὠοῦ ἢ
 zητ ψατε πενιῶτ ἢ ἐπίσκοπος σρωqτ ten- 5
 ναολκ ψαροq ἴτεqαικ ἢ πενηῆ† ἴθοq δε
 αqίρι κατὰ φρηῆ ἔταγχοc ναq αqῶοῦ ἢ ἕητ
 ἢ πιέzοοῦ ἔτεμμαγ Πεqραc† δε αqί ψα
 ρωοῦ πεχαq νωοῦ xε να σνηοῦ ἔθ νανεῦ
 qḗ. α. ῶοπτ ἔρωτεν zινα ἴτε φ† | ἔτ ἀρετεν xoc 10
 νωτεν εῶηηq † νωτεν ἢ πετεν βεχε Πι-
 ρωμι β ἢ πιστοc ἔτεμμαγ ἀγηνq ψα πιέπιc-
 κοποc ἀγταμοq ἔ zῶβ νιβεν ἔταγῶπι Πιέ-
 πιcκοποc δε πεχαq ἢ πιρωμι ἢ πpαγματεῦηc
 xε ἴθοκ οὔ ἔβολῆεν ἀψ ἢ xῶρα Πεχαq ναq 15
 xε ἀνοκ οὔ ἔβολῆεν †xῶρα ἴτε †εντικη
 Πιέπιcκοποc δε πεχαq ναq xε ἀ πεκzητ ὀητ
 ἔ ἐρ χριστιάνος Πεχε πιπpαγματεῦηc xε
 ce πα ιωτ κε γαρ νη ἔτ ἀιναῦ ἔρωοῦ νεν
 qḗ. β. νη ἔτ ἀισοῦμοῦ ἕεν | ται πολιc ἀcρανηι 20
 zῶ εῶριῶπι ἢ χριστιάνος Πεχε πιέπιcκοποc
 ναq κῶεμῶι ἢ ἀψ ἢ νοῦ† αq ἐρ οὔῶ xε
 εἰῶεμῶι ἢ πιρη Πεχε πιέπιcκοποc ναq xε
 ἀρεῶαν πιρη zῶηπ ἴτεqzῶλ ἕεν πικαzι ἴτε
 οὔἀναγκη ταzοκ ἐκναxεμq ἴθων ἴτεq ἐρ 25
 βονῶιν ἔροκ Πιπpαγματεῦηc δε πεχαq ναq
 xε πα ιωτ μαρε πεκναι ταzοι ἴτεκ† ὦμς
 νηι ††zο ἔροκ ἀριτ ἢ χριστιάνος ἢ φρηῆ

- ἢ νιρωμι τηροῦ ἵτε ται βακι Πιέπισκοπος
 95. α. δε πεχαρ ναρ χε ογον ουρζιμι | ἵτακ ιε
 ωηρι ἵθορ δε πεχαρ ναρ χε ογον ἵτηι ἵμαγ
 ἵ τα ςζιμι νεμ ναωηρι ἕεν τα πολισ Πεχε
 πιέπισκοπος ναρ χε ἵχε σε ἵε τεννα† ὠογ 5
 νακ αν †νοῦ μηπως ἵτεωτεμ ποῦζητ ὠωτ
 νεμακ ἵχε τεκρζιμι νεμ νεκωηρι ἵτε οῦ-
 σκανδαλον ωωπι ἕεν τετενημη† νεμ νετεν
 ἐρηοῦ ἵτεσφωρχ ἐροκ ἵε ἵτεσ ὠρεκ ἐρ ἀπο-
 ταζεσθε ἵ πωεμωι νεμ πωμεσ ἐτακβιτq 10
 ἕθε χε †ωορπι ἵ παραβασις ἐτασωωπι ἐβολ-
 95. β. ζιτεν †ρζιμι ἀλλα | ἐωωπι ἵτεσὠωτ ἵ ζητ
 νεμακ ἵε ἀμωινη ἵτα ἐρ ὠηνοῦ ἵ χρηστιὰ-
 νος Πιπραγματεῦτης δε ἐταρσὠωτεμ ἐ ναι
 ἀραωι ἐμαωω τοτε ἀρδῖσμοῦ ἵ τοτq ἵ πιέ- 15
 πισκοπος ἐ ἀρῖ ἐβολ ἀρῖρι ἵ περσὠβ† ὠρεq
 ωε ναρ ἐ τερπολις Πιδιὰβολος δε πιμαστε
 π ἐθ νανε q νιβεν ἐταρῆμι χε ἀ πιρωμι †
 ἵ περζητ ἐ φ† ἀρχοq ἐροq Ἀσωωπι δε
 ἐταρφορ ἐ ὠμη† ἵ φιομ ἀρτοῦγνος οῦχιμων 20
 ἐρναωτ οῦορ ἀρῠρε νιζωιμι βιςι ἐχεν πιχοι
 97. α. ρωσ δε παρα κε κοῦχι ἵσεωμεσ | ἵσεμοῦ
 ἵχε ογον νιβεν ἐτ ἕεν πιχοι πιρωμι δε ἵ
 πραγματεῦτης ἀρωω ἐβολ ἐρσὠ ἵμοσ Χε
 παβς ιης π̄χς ἀρι βοηθῖν ἐροι ἕεν ται νιω† 25
 ἵ ἀναγκη Οῦορ †ναρ† ζιτεν πινηω† ἵ ωογ
 ἐτ ἀινὰγ ἐροq ἕεν πτοπος ἵ πιαρχηαγγελοσ
 ἐθ οῦαβ μιχανηλ χε †νοῦ νεμ να πανι τηρq

- ἴτενωπι ἢ χριστιάνος ψα πιζουγ ἢ πεν-
 μογ Ογορ βεν τογνογ ἔτεμμαγ ἄ ογσμη
 ωπι γαρογ εσχω ἴμοσ κε ἴπ ερ ερ ροτ
 ςζ. β. ἴμον ρλι ἢ π ετ ρωογ ναωπι | ἴμοκ αν
 ζεν τογνογ α νιζωιμι κα κωογ ἔβρη αγβ- 5
 non ἄ πιχοι ὀρι ἔρατγ ογορ αρμωπι βεν
 ογσωογτεν βεν πιογρσαρني δε ἴτε φτ
 αρμονι ἔ τερπολις ἴπε ρλι ἢ π ετ ρωογ
 ωπι ἴμορ ἔταρρωλ δε ἔ περηνι αρρωπι
 βεν ογνιωτ ἢ ρωπι ογορ αρχω ἢ νερρωμι 10
 ἢ τωφρηι ἔτασωπι ἴμορ βεν πιχοι νεμ
 νη εταγωπι ἴμορ τηρογ βεν τπολις καλω-
 νιὰ Ογορ ναγ κω ἴμοσ νωογ πε κε αληθωσ
 ογνογτ αν πε πιρη φαι ἔτενωφωπι ἴμορ
 ςη. α. αλλα | ογβωκ πε ἴτε πινωτ ἢ νογτ ἴτε 15
 τφε ιηϷ πχϷ πωρηι ἢ φτ ἔτ ονβ φη ἔτεμ-
 μαγ πε ἴθορ πε φτ ἢ πι επτηρη φη ἔτ ἄ
 ρωβ νιβεν ωπι ἔβολρι τοτγ Ογορ αρχω
 ἔρωογ ἢ πταιδ ἢ πιαρχναγγελος ἔθ ογαν
 μιχανλ περνωτ ἢ ωρηι αγ ερ ωφρηι ἔμα- 20
 ωω Πιρωμι δε αρκοτγ ἔ τερςριμι πεσαρ νασ
 κε ἔωπι τερασωτεν ἢ σωι ιε τωογνι αμη
 νεμηι ἴτενωπι ἢ χριστιάνος ἴτεν ερ βωκ
 ςη. β. ἢ πχϷ ογορ ἴτενωτεν ερ ρητ β | ἔ πτηρη
 ἔωπι δε πε ρητ θητ αν † ερ αναρκαζιν 25
 ἴμο αν ιϷ η ἢ ωο ἢ λογκοχι σοχη νηι †να†
 νε ογωο ἢ λογκοχι ἴτερεμσι βεν πε ωεμωι
 ἴμον ἄνοκ ειναρωλ ἴταβι ἢ πχω ἔβολ ἴτε

- να νοβι Πεχε τερςζιμι ναρ γε καλωσ πα βς
 ἢ con ἀληθως μοιτ νιβεν ἔτεκναζωλ ἔρορ
 †νηορ ζω νεμακ ογορ πιμορ ἔτεκναμορ
 ἢ βητη †ναμορ ἢ βητη ζω Ογορ παι ρη†
 αυ ἔρ πορςοβ† τηρη αγταλωρ αγι ἔ†βακι 5
- ςθ. α. καλωνια | ερ ἔρ ψφρη ἢ † τοτορ ἢχε φ†
 Ογορ αζωλ ψα πιρωμι β ἢτε ωορπ αυ ἔρ
 ασπαζεσθε ἢμωορ αγμαωορ γε ἔταχι ἔ ἔρ
 χρηστιανος Νη ἔτεμμαγ δε αχβιτορ ψα
 πιεπισκοπος αγμαορ γε φαι πε πιρωμι 10
 ἔταχι ἢ πιςνορ ἔ ἔρ χρηστιανος ζηππε ις
 φαι αχι νεμ τερςζιμι νεμ νερψηρι εθρογ-
 ωωπι ἢ χρηστιανος Πιεπισκοπος δε αφραωι
 βεν ογνιω† ἢ ραωι ἔμαωω ἔβε† πιχινταςθο
- ςθ. β. ἢ ογψγχη ἔταγἔνορ δε ωαρορ | πεχαρ νωορ 15
 γε αν βεν ογμεθμη τετενογωω ἔωωπι ἢ
 χρηστιανος Αρ ἔρ ογῶ δε βεν ογθεβιδ γε
 βεν φογωω ἢ φ† πενιωτ νεμ πεκωληλ ἔθ
 ογав τοτε πιεπισκοπος αφερορ ἔρ πσοβ† ἢ
 πιορδανης βεν πτοπος ἢ πιαρχναγγελοσ ἔθ 20
 ογав μιχανλ Ογορ αρ ἔρ κληκιν ἢ πιρωμι
 νεμ τερςζιμι νεμ περ ς ἢ ψηρι νεμ ἢογ-
 λλωγι αρ† ωмс νωορ ἔ φραν ἢ φιωτ νεμ
 πωηρι νεμ πιπνα ἔθ ογав φραν ἢ πιπραγ-
- ρ. α. ματεγτης | ἢ ωορπ πε κετσων αφφονζρ δε 25
 αφμογ† ἔ πεφραν γε μαθεοσ ογορ τερς-

¹ The Ms. has ΕΠΒΕ.

ζιμι αρμουτ̄ ἐρος ζιρηνη Ουοζ πογ Δ̄ ἢ
 ωηρι αρμουτ̄ ἐ πιρογιτ κε ιωαννης πιμαρ
 β̄ κε στεφανος ουοζ πιμαρ γ̄ κε ιωσηφ ουοζ
 πιμαρ Δ̄ δε δανηλ ουοζ αρῑρι ἢ τ̄ςυναζις
 αρτ̄ νωου ἐβολ̄βεν νιμγστηριον ἐθ̄ ογ̄αβ 5
 πσωμα νεμ πсноφ ἢ πενδ̄ς ιη̄ς π̄ς Ουοζ
 μενεuca πιωmc αγερ ογ̄αβοτ ἢ ἐροογ̄ βα
 ρ̄. β. τοτq ἢ πῑεπισκοπος | εq̄ ερ̄ καθ̄κιν ἢμωογ
 βεν̄ π̄σαχι ἢ πιμαρτ̄ ἐτ̄ σογ̄των Ματ̄θεος
 δε̄ πιπραγματεγ̄της ζιτεν̄ πιρογο ἢ πιραωι 10
 ἐταρταροq̄ αρτ̄ ἢ x̄ ἢ λογ̄κοχι ἐ̄ πτοπος
 ἢ̄ πιαρχ̄ναγγελοc βᾱ περογ̄χαῑ μενεucωc
 αγ̄δ̄ιcμογ̄ ἢ̄ τοτq ἢ̄ πῑεπισκοπος̄ ε̄ρογ̄ωε
 νογ̄ ἐ̄ τογ̄βακῑ Ουοζ̄ ναγ̄τφο̄ ἢμωογ̄ πε
 ἐβολ̄ ζιτεν̄ νιαρχ̄ων̄ ἢτε̄ τ̄πολιc̄ νεμ̄ νιφι- 15
 λοπονoc̄ βεν̄ ογ̄νιωτ̄ ἢ̄ ραωῑ ουοζ̄ βεν̄
 φογ̄ωω̄ ἢ̄ φ̄τ̄ αγκοτογ̄ ἐ̄ τογ̄χωρᾱ εq̄δ̄ῑ μοιτ̄
 ρ̄α. α. βᾱ x̄ωογ̄ ἢ̄χε̄ | πιαρχ̄ναγγελοc̄ ἐθ̄ ογ̄αβ̄ μι-
 χαηλ̄ ἔταγ̄ζωλ̄ δε̄ ἐ̄βογ̄ν̄ ἐ̄ πογ̄νῑ αγ̄ιρῑ ἢ̄
 ογ̄νιωτ̄ ἢ̄ ωαῑ ἐ̄ νογ̄ρωμῑ ουοζ̄ αγ̄σωρ̄ ἢ̄ 20
 ζαν̄νιωτ̄ ἢ̄ λ̄γαπη̄ ἢ̄ νη̄ ἐτ̄ ωατ̄ νεμ̄ νιχηρᾱ
 νεμ̄ νιορ̄φανoc̄ ουοζ̄ ναρε̄ πογ̄τ̄με̄ ερ̄ ω̄φηρῑ
 ἢμωογ̄ πε̄ ερε̄ πογ̄ραν̄ βεν̄ ρωq̄ ἢ̄ ογ̄ον̄
 νιβεν̄ Ουοζ̄ ναγ̄ ερ̄ ογ̄ωῑνῑ βεν̄ τογ̄χωρᾱ
 τηρ̄c̄ ζιτεν̄ ἢ̄ ογ̄πραζιc̄ ἐθ̄ νᾱνεγ̄ Με̄νεuca 25
 ναῑ ἐτ̄ λ̄ λ̄βοτ̄ β̄ ἢ̄ ἐροογ̄̄ c̄ῑνῑ αq̄ῑτον̄ ἢ̄μοq̄
 ἢ̄χε̄̄ πιρ̄ωμῑ ἢ̄̄ σωτ̄π̄ ματ̄θεoc̄ ἐ̄ αq̄ῑ ἐ̄ τ̄αχ̄π̄
 ρ̄α. β. ῑᾱ αq̄δ̄ῑ | ἢ̄̄ φ̄βεχε̄ ἢ̄̄ πῑεροογ̄̄ τηρ̄q̄ ζιτεν̄

ΝΕΝΤΩΒΖ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΙΧΑΝΛ
 Νεφ κοϋχι ἢ ψηρι ΝΕΜ ΤΟΥΜΑΥ ἢΠ ΟΥΧΑ
 ΤΟΤΟΥ ἔΒΟΛ ἔΒΕΝ ΝΙ ΠΕΘΝΑΝΕΥ ἔΤΟΥἸΡΙ ἢΜΩΟΥ
 ἢ ΖΟΥΔ ἔ ΠΙΧΟΥ ἔΦΟΝῚ ἢΧΕ ΠΟΥΩΤ ΠΙΔΙ-
 ΒΟΛΟΣ ΔΕ ΝΕΜ ΝΕΦΔΕΜΩΝ ἢΠ ΕΦΩΦΑΙ ἔΡΟΦ 5
 ΕΦΝΑΥ ἔ ΝΙΠΕΘΝΑΝΕΥ ἔΤΟΥἸΡΙ ἢΜΩΟΥ ἢΧΕ
 ΝΑΙ ΛΓΙΟΣ ΑΛΛΑ ΔΑΤΟΥΝΟΣ [ΝΙΛΑΟΣ] ἢΤΕ ΤΟΥ-
 ΠΟΛΙΣ ἔΧΩΟΥ ΔΑΦΕΡΟΥΜΕΣΤΩΟΥ ἔΒΕΝ ΟΥΝΙΩ† ἢ
 ΜΟC† ΛΟΙΠΟΝ ΔΥΤΩΟΥΝΟΥ ἔ ΧΩΟΥ ΑΥΩΛΙ ἢ
 ρβ. α. ἢΟΥΖΥΠΑΡΧΟΝΤΑ | ἔΒΕΝ ΟΥΔΙ ἢΧΟΝC ΝΕΜ ΝΗ 10
 ἔΤ ΨΟΠ ἔΒΕΝ ΟΥΛΠΟΥΘΗΚΗ ΙΩΑΝΝΗC ΔΕ ΠΕΧΑΦ
 ἢ ΤΕΦΜΑΥ ΝΕΜ ΝΕΦCΗΝΟΥ ΧΕ ΖΗΠΠΕ ΤΕΝΝΑΥ
 ΧΕ ΔΥΤΖΕΜΚΟΝ ἔΜΑΨΩ ΙCΧΕΝ ἔΤ Ἄ ΠΕΝΙΩΤ
 ΜΟΥ ΛΟΙΠΟΝ ΤΩΟΥΝ ἢΤΕΝΧΩ ἢ CΩΝ ἢ ΤΑΙ ΒΑΚΙ
 ἢΤΕΝΨΕ ΝΑΝ ἔ ΘΒΑΚΙ ἢ †ΜΕΤΟΥΡΟ ἢΤΕΝΨΩΠΙ 15
 ἢΜΑΥ C CΒΗΟΥΤ ΓΑΡ ἔΒΕΝ ΝΙἔΓΑΓΓΕΛΙΟΝ ἔΘ
 ΟΥΑΒ ΧΕ ἔΨΩΠ ΔΥΨΑΝΒΟCΙ ἢCΩΤΕΝ ἔΒΕΝ ΤΑΙ
 ΒΑΚΙ ΦΩΤ ἔ ΚΕ ΟΥΑΙ ΠΛΗΝ ΙC ΖΗΠΠΕ ΔΥΒΟΧΙ
 ρβ. β. ἢCΩΝ ΑΥ† ἢΚΑΖ ΝΑΝ ΑΛΛΑ ΜΑΡΕ | ΦΟΥΨΩ
 ἢ ΠῚC ΨΩΠΙ ἔ ἔΡΗΙ ἔ ΧΩΝ ΠΑΙ ΡΗ† ΔΥΤΩΟΥ- 20
 ΝΟΥ ἔΒΕΝ ΟΥΧΩΠ ΑΥΩΛΙ ἢ ΠCΕΠΙ ἢ ΦΗ ἔΤ
 CΩΧΠ ΝΩΟΥ ΔΥΨΕ ΝΩΟΥ ἔ ΘΒΑΚΙ ἢ †ΜΕΤΟΥΡΟ
 ΔΥΨΩΠΙ ἢΜΑΥ ΝΑΥΧΩ ἢΜΟC ΠΕ ΧΕ Φ† ἢ ΠΙ-
 ΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΝΛ ΨΩΠΙ ΝΑΝ ἢ ΒΟΗΘΟC
 ΟΥΟΥ ΝΑΥΤΟΥΖΟ ΟΝ ΠΕ ἔΧΕΝ ΝΙΜΕΤΝΑΗΤ ἔΤΟΥ- 25
 ἸΡΙ ἢΜΩΟΥ ἢ ΨΟΡΠ ΠΙΔΙΒΟΛΟΣ ΔΕ ἢΠ ΕΦΩΦΑΙ
 ἔΡΟΦ ΑΛΛΑ ΔΑΨΘΟΡΤΕΡ ΕΦΝΑΥ ἔ ΝΗ ἔΘ ΟΥΑΒ
 ΕΥ† ἔ ΠΑΝΑΙ ἔΒΕΝ ΠΙΝΑΖ† ἢΠ ΕΦἔΜΙ ΧΕ ΠΙ-
 10

- ρΓ. α. αρχηαγγελος | εθ ογав μιχαηλ ναϑ† ωπι
 ναϑ λοιπον ναϑ ζεμζεμ μ φρη† η ογμογι
 ετ λ ζανκογχι η εζοογ ωωπι λ νιρεφρωις
 ητε †βακι ζωλ αγωελ πιη η ογνιω† η αρ-
 χων ητε †πολις ογοζ αγωλι η ογνιω† η 5
 πρετα ναϑ Πιαρχων δε αϑταμε πιζηγεμων
 ετ θηω ε †βακι πιζηγεμον δε αϑωινη ησα
 πιζωβ η τοτϑ η φη ετ οι η διοικιτης ε †-
 βακι Πι διοικιτης αϑαμονι η νιρεφρωις αϑ
 ερ αναγκαζιν ημωογ εθρογχιμη ναϑ η νις- 10
- ρΓ. β. κεγος | ητε πιαρχων ετι εγωθερωρ εθεβε
 παι ζωβ ις παιαβολοζ αϑ ερ πςμοτ η ογ-
 ρωμη εϑμοωι εβολθεν †πολις τηρς εϑωω
 εβολ εϑχω ημμοζ κε ανοκ †ωογν κε νιμ
 πε εταϑκωλπ η νικεγεοζ ητε ϑγλων πιαρχων 15
 Ανοκ γαρ αιναγ ε παι ϑ η λογ η ωεμμο
 εταγι ηναγ η ναι εζοογ αγζωλ ε βογν ε
 πιηι αγκολπη ογοζ η εμη βεν ογμεθμη κε
 πογζωβ ρω πε φαι ιςχεν εγωοπ βεν τογχω-
 ρα Πιρωμη δε ητε †βακι εταγςωτεμ ε ναι 20
- ρΔ. α. αϑταμε | πιζηγεμων ογοζ βεν †ογνογ αγ-
 ϑωκ ημωογ ησα πιϑωι ητε τογλφε κατα
 φογαρςαζνι η πιζηγεμων αγενογ ηπεϑμηθο
 Αϑωκ ημωογ βεν ογμεταθναι ναρε τογ-
 μαγ δε μοωι ηςωογ πε εςριμη ες† νομ† 25
 νωογ εςχω ημμοζ κε ηπ ερ ερ ζο† να ωηρι
 ογονωχομ η φ† ετ ανναζ† εροϑ νεμ νεϑ-
 νιω† η αρχηαγγελοζ εθ ογав μιχαηλ ε νο-

- ρΞ. β. ρΕΜ ἢ ΜΩΤΕΝ ἔΒΟΛ ΖΑ Π ΕΤ ΖΩΟΥ ΝΙΒΕΝ ΝΕΜ
 ἔΤΙ ΔΕ ΕΣΧΩ ἢ ΝΑΙ Ἄ ΟΥΣΜΗ ΩΩΠΙ ΖΑ ΡΩΟΥ
 ΕΣΧΩ ἢ ΜΟC ἔΒΟΛῃΕΝ ΤΦΕ ΧΕ ἢ Π ΕΡ ΕΡ ΖΟΨ
 † ΝΑΧΑ ΖΛΙ ἢ Π ἔΤ ΖΩΟΥ ἔ ΤΑΖΕ ΘΗΝΟΥ ΔΝ 5
 ἌΝΟΚ ΠΕ ΜΙΧΑΗΛ † ΝΑΡΩΙC ἔΡΩΤΕΝ ἔΒΟΛΖΑ Π
 ΕΤ ΖΩΟΥ ΝΙΒΕΝ ἔΤΙ ΔΕ ΕΥΔΟΞΙ ἔΡΑΤΟΥ ἢ ΠΕΜΘΟ
 ἢ ΠΙΖΗΓΕΜΩΝ ΕΦΘΝΟΥ ἢ ΜΩΟΥ Ἄ ΠΙΑΡΧΗΑΓ-
 ΓΕΛΟC ΕΡ ΠCΜΟΤ ἢ ΟΥΠΑΤΡΙΚΙΟC ἢ ΤΕ ΠΟΥΡΟ
 ΑΦΙ ΖΙ ΦΟΥΕΙ ἔΤ Ἄ ΠΙΖΗΓΕΜΩΝ ΝΑΥ ἔΡΟΦ ΑΦ-10
 ΤΩΝΦ ΑΦΔΟΞΙ ἔ ΡΑΤΦ ΟΥΟΞ ΑΦ†ΖΟ ἔΡΟΦ ΧΕ
 ἌΜΟΥ ἢ ΤΕΚΖΕΜCΙ ἢ ΤΕΚΩΤΕΜ ΖΩΚ ἔ ΝΑΙ ΑΝΤΙ-
- ρΞ. α. ΛΟΓΙΑ ἢ ΘΟΦ ΔΕ | ΑΦΖΕΜCΙ ΠΙΖΗΓΕΜΩΝ ΔΕ ΑΦ-
 ΘΡΟΥΙΝΙ ἢ ΝΙΛΛΩΟΥΪ ΖΙΤΖΗ ἢ ΜΟΦ ΠΕΧΑΦ ΝΩΟΥ.
 ΧΕ ΤΑΧΗ ἢ ΜΩΤΕΝ † ἢ ΠΡΕΤΑ ἢ ΠΙΑΡΧΩΝ 15
 ΝΑΦ ἢ ΠΑ † ΕΡ ΒΑCΑΝΙΖΙΝ ἢ ΜΩΤΕΝ ΝέθΟΥΦ
 ΔΕ ΑΥ ΕΡ ΟΥΩ ΠΕΧΩΟΥ ΧΕ ΦΟΝῃ ἢ ΧΕ ΠῶC Φ†
 ἢ ΝΙΧΡΗCΤΙΑΝΟC ΝΕΜ ΠΩΟΥ ἢ ΠΕΦΝΙΩ† ἢ ΑΡ-
 ΧΗΑΓΓΕΛΟC ἔΘ ΟΥΑΒ ΜΙΧΑΗΛ ΧΕ ἢ Π ΕΝ ΕΡ
 ΚΟΙΝΩΝΙ ἢ ΖΩΒ ἢ ΠΑΙ ΡΗ† ἔΝΕΖ ΠΕΧΕ ΠΙΑΡ-20
 ΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ ἢ ΠΙΖΗΓΕΜΩΝ ΧΕ ἌΝΟΚ
- ρΞ. β. † CΩΟΥΝ ἢ ΠΙΡΗ† ΕΘΒΕ † ΜΕΘΜΗ | ΟΥΩΝΖ ἔΒΟΛ
 ΜΑΡΟΥ ἌΜΟΝΙ ἢ ΠΙΚΟΥΧΙ ἢ CΟΝ ἢ ΤΕ ΝΑΙ ΡΩΜΙ
 ἢ CΕΟΛΦ ἔ ΗΟΥΝ ἔ ΠΗΙ ἢ ΠΙΑΡΧΗΡΕΦΡΩΙC
 ΦΑΙ ἔΤ ΕΡΕ ΠΕΦῃΗΤ ΗΟCΙ ἔ ΗΟΥΝ ἔ ΝΑΙ ΡΩΜΙ 25
 ἢ ΤΕΦ ΩΨ ἔΒΟΛ ΕΦΧΩ ἢ ΜΟC ΧΕ ΗΕΝ ΦΡΑΝ ἢ
 ΠΑῶC ΙΗC ΠΧC ἔCΕΟΦΩΝΖ ἔΒΟΛ ἢ ΧΕ † ΠΡΕΤΑ
 ἢ ΤΕ CΥΛΩΜ ΠΙΑΡΧΩΝ ΘΑΙ ἔΤ ΟΥΧΕΜ ΛΩΙΧΙ
 10*

ἔρον εὐβητε βεν τοῦνοῦ ἀ τμεθμη ναοῦ-
ωνε ἐβολ Οὔοε βεν τοῦνοῦ ἀ πιηγεμων
ερ κελεῖν εὐρογδι ἢ πικοῦχι ἢ ῶηρι ἐ
βοῦν ἐ πηι ἢ παρχη ρεφρωε κατα φρητ

ῤ̄. α. ἔταρχος ἦχε | παρχηαγγελος μιχαηλ οὔοε 5
αρωῶ ἐβολ ερωῶ ἦμος χε βεν φραν ἢ πα
ῶς ιη̄ς π̄χ̄ς nem παρχηαγγελος ἐθ οὔαβ μι-
χαηλ εσεοῦωνε ἐβολ ἦχε τπρετὰ ἦτε σῶλωμ
παρχων Οὔοε βεν τοῦνοῦ ἀ οὔσμη ῶωπι
ερε οὔον νιβεν σωτεμ ἐρος χε ζωλ ἐ πεснт 10
ἐ πικατακιον τετενναξιμι ἢ ζωβ νιβεν ναι
κοῦχι ἢ ῶηρι σεοῦαβ ἐ nobi Οὔοε βεν τοῦ-
νοῦ αγγωλ ἐ πεснт ἐ πικατακιον αῦξιμι ἢ

ῤ̄. β. τπρετὰ τηρε οὔοε αὔταμε | πιηγεμων ἐ
φη ἔταρωῶπι αῦ ερ ῶφηρι ἐμαῶω ἔταρκωτ 15
ἐ περσο ζωс χε ερναχω ἢ φη ἔταρωῶπι ἢ
πιπατρικιος ἐτε μιχαηλ πε ἦπ ερεμι χε αῦ-
ρωλ ἐ ἠων Τοτε αῦ ερ ῶφηρι ἐμαῶω οὔοε
αῦχα πι ᾤ ἢ ἀλογ ἐβολ εὔοι ἢ ρεμζε οὔοε
αῦρωλ ἐ ποῦηι εὔτ ῶοῦ ἢ φτ nem παρ- 20
χηαγγελος ἐθ οὔαβ μιχαηλ φη ἐθ οὔαβ δε
ἦπ οὔχα τοτοῦ βεν ni π ἐθ naneῦ ἐт οὔιρι
ἦμωοῦ ἢ οὔον νιβεν ζωс δε ἦτε οὔον νιβεν

ῤ̄. α. ερ ῶφηρι ἢ ποῦβιος ἐθ naneῦ | Αсῶωπι δε
ον menenca οὔσχοῦ ἰсхен ἐт ἢ ναι ῶωπι ἢ 25
οὔρωμι τῶθοῦιτ ἕα ρωμι в ἕατεν ποῦρο
ζωс δε ἐρε οὔον ζανδημοσιον ἢ απас ἐρωῦ
Ποῦρο δε αῦτ ἢ πιρωμι в ἐ τοτοῦ ἢ ζαν-

- ματοι εεροϋωατοϋ ñ ρ ñ λογκοχι è φογαι
 ñμον ñτωοϋ δε è † φη èθ ογαν δε ιωαννης
 κατα ογεϋκερια λq ep απανταν èρωοϋ èταq-
 ναϋ è νιματοι εϋζιοϋì è νιρωμι ðεν οϋ-
 μεταθναι Πεχαq ñ νιματοι κε οϋ τε †λωιχι 5
 ρζ. β. èρετεν ζιοϋì è ναι ρωμι εοβητc | Πεχωοϋ
 ναq ñκε νιματοι κε àνàμονι ñμωοϋ è ρ ñ
 λογκοχι è φογαι Πεχαq νωοϋ κε μενενα
 οροϋ † ñ ω ñ λογκοχι σεναχαϋ èβολ πεχε
 νιματοι ναq κε σε àλλα αϋωτεμτηιτοϋ σενα- 10
 βοοβοϋ ιωαννης δε αq†ζο è νιματοι κε ωοϋ
 ñ ζητ ñ οϋκοϋχι ωα †ταcθοι ωα ρωτεν
 ñθοοϋ δε αqζωλ αφεν πι ω ñ λογκοχι αqτη-
 τοϋ αq ep πιρωμι β ñ ρεμζε ογορ πι κε δ
 ñ ματοι èτ θηω èρωοϋ αq† νωοϋ ñ οϋι 15
 ρη. α. λογκοχι è φογαι | παιαβολοc ον πιχαχι ñτε
 μεθμη νιβεν ñπ eq ωqαι èροϋ àλλα αqμορ
 ñ χορ è βοϋν è νη èθ ογαν èθεβè ñοϋζβηοϋì
 è νανεϋ Αqτοϋνοc οϋνιω† ñ πιρασμοc è
 ðρηι è xωοϋ eqναωτ èμαωω ñ ζοϋδ èτε 20
 φαι πε Αcωωπι δε μενενα ναι à οϋρωμι
 ñτε †βακι èρ καλιν ñ ζανρωμι νεμ κε ρωμι
 ñ ωφηρ ñταq ñε ροϋζι γαρ πε πιρωμι δε
 ναqωοπ πε ðατεν πηι ñ νη èθ ογαν Èταϋ-
 οϋωμ δε ογορ αϋω à πιρωμι τωηq εορεq- 25
 ρη. β. ζωλ è πεqηι | eqμοωι δε ðεν νιπλατια ñτε
 †βακι à οϋδλη μαζρωc èροϋ αqζει αqμοϋ
 ðεν †οϋνοϋ ογορ ñπε ζλι ñ ρωμι èμι è φη

ἔταρῶπι ἴμοϑ ετ ἅ πιρερῶιϑ δε ἵτε
 †πολιϑ ἱ ερκῶ† ΝΕΜ ΝΕϑῆρνοϑ ἀγχιμι ἴ πι-
 ρῶμι εϑμῶοϑτ ἀγενϑ ἔ πιϑολ ἀγμοϑτ ἴ
 πιϑῶμα οϑοϑ¹ ἴπ οϑῆμι ἔ φη ἔταρῶπι ἴμοϑ
 ἀγκοϑ ἔτ ἅ τοοϑι δε ῶπι κε εϑναολϑ ἔ 5
 πιῆϑαϑ ἅ παιδιῶλοϑ ερ πϑμοτ ἴ οϑρῶμι.
 εϑῶ ἔβολ ἕεν †πολιϑ τηρϑ εϑῶ ἴμοϑ Δε
 ρῶ. α. παι ρῶμι ἔταρῶμοϑ | ἔτε μπε ϑλι ἴ ρῶμι
 ἔμι ἔ περῶμοϑ κε νιμ πε ἔταρῶοῶβεϑ ἴπε
 ται πονηριῶ ῶπι ἵτε ϑλι ἴ ρῶμι ἔβηλ ἔ 10
 παι Δ ἴ ἀλοϑ ἴ ῶεμμο ἀνοκ † ερ μεῶρε
 ἴ παι ϑῶβ Οϑοϑ ἅ παι ϑαχι ϑῶρ ἔβολ ἕεν
 †βακι τηρϑ ἅ πιϑηγεμῶν ῶε ναϑ ἀϑταμε
 ποϑρο κεϑανῶοϑ οϑοϑ ἕεν †οϑνοϑ ἅ ποϑρο
 οϑαϑϑαϑνι ἀϑῖνι ἴ πι Δ ἴ ἀλοϑ εϑϑοϑε ἴ 15
 νοϑχιϑ ϑι φλϑοϑ ἴμῶοϑ ἔρε οϑον ϑανκολλα-
 ριον τοι ἔ νοϑμο† Αᑦῶλι δε ἴμῶοϑ ἔρατϑ
 ρῶ. β. ἴ ποϑρο ἀϑϑμῖ ῶπι ϑαρῶοϑ εϑῶ ἴμοϑ |
 κε ἴπ ερ ερ ϑο† ἱϑ πϑνοϑ ἴ πιβῖϑι ἀϑϑῖνι
 ἅ πιῆτον φοϑ ἔρωτεν ἔβολϑιτεν πῶϑ Τοτε 20
 ἀϑταϑῶοϑ ἔρατοϑ ἴ πεμῶο ἴ ποϑρο ἴ πϑμοτ
 ἴ ϑανκαταδικοϑ Οϑοϑ ἕεν †οϑνοϑ ἱϑ πιαρ-
 χηαγγελοϑ ἔῶ οϑαβ μιχαηλ ἀϑβῖ ἴ πϑμοτ
 ἴ οϑνιῶ† ἴ ϑτρατᑦλατῖς ἵτε ποϑρο ἴ νιρῶ-
 μεοϑ ἀϑῖ Ποϑρο δε κεϑανῶοϑ ἔταρῶναϑ ἔροϑ 25
 ἀϑῶνϑ ἀϑῶϑι ἔ ρατϑ ϑι τᑦη ἴμοϑ ἔταρῶφοϑ

¹ The Ms. writes ΟΥΟΖ twice.

- δε ἔροϋ ἀγζεμσι εὔσοπ νεμ νογἔρνοϋ Πιαρ-
 ρι. α. χηαγγελος δε μιχανηλ ἔταρναϋ ἔ νιλλωογὶ |
 εὔδρι ἔρατοϋ πεχαϋ ἢ πογρο κεσανθος χε
 οϋ πε πζωβ ἢ ναι ἄλωογὶ πογρο δε αϋταμοϋ
 ἔθεβε πιζωβ ἔταρῶωπι Πεχε μιχανηλ ναϋ χε 5
 οϋκ οϋν ἢπ οϋέμι ἔ φη ἔταρῶωτεβ ἢ πιρωμι
 πεχε πογρο ναϋ χε αϋτ ἢ ναι νηι ἔβοϋν
 χε ἢθωοϋ πε ἔταρῶωτεβ ἢμοϋ Πεχε μιχανηλ
 ναϋ χε ἕατοτεν ἄρε ῶαν οϋζωβ ἢ παι ρητ
 ῶωπι ἢτε οϋαι μοϋ ἢτενῶωτεμἔμι ἔ φη ἔτ- 10
 αϋῶωπι ἢμοϋ ῶανθρογἰνι ἢ πιρωμι ἔταρμοϋ
 ρι. β. ἔ θμητ ἢτενῶνοϋϋ ῶαϋσαχι νεμαν | ἢτεϋ-
 ταμον ἔ φη ἔταρῶθεβεϋ τνοϋ δε ισχε χοϋῶω
 ἔ ἔμι ζωκ ἔ τμεθμηι ιε μαρογἰνι ζωϋ ἢ
 φη ἔταρμοϋ ἔ παι μα ἢτενῶνοϋϋ οϋοζ ῶαϋ- 15
 σαχι νεμαϋ ἢτεϋταμον ἔ φη ἔταρῶθεβεϋ
 Οϋοζ ἕεν τνοϋ ἄ πογρο ερ κελεγἰν ἀγἰνι
 ἢ φη ἔθ μωοϋτ ἔ θμητ Πεχε πιαρχηαγγελος
 μιχανηλ ἢ δανηηλ πικοϋχι ἢ συν ἢτε νη ἔθ
 οϋαβ χε ζωλ ἄχοϋ ἢ παι ρεϋμωοϋτ χε ἕεν 20
 φραν ἢ πα ὄς ιηϋ πχ φτ ἢτε τφε νεμ πικαζι
 ρι. α. ματαμον | ἔ φη ἔταρῶωπι ἢμοκ πικοϋχι δε
 ἢ ἄλοϋ ἀγἰρι ἢ παι ρητ φτ δε πιμαιρωμι
 εϋοϋῶω εϋρε πεϋραν ἔθ οϋαβ δι ὦοϋ ἕεν
 μαι νιβεν ἢσεναρτ ἔροϋ αϋτασθο ἢ τψγχη 25
 ἢτε πιρωμι ἔροϋ ἢ κε σοπ αϋωνῆ εϋβε ποϋ-
 χαι ἢ πογρο νεμ πιμηῶ τηρϋ ἢτε τχωρα
 τηρϋ ἔτεμμαϋ οϋοζ ἄ πιρωμι ῶω ἔβολ εϋχω

ἸΜΜΟC XE ΟΥΟΙ ΝΑΚ ΠΟΥΡΟ ΚΕCΑΝΘΟC XE ΔΚ
 ΕΡ ΤΟΛΜΑΝ ΔΚΖΕΜCΙ ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ
 ΟΥΑΒ ΜΙΧΑΗΛ ΠΑΡΧΗCΤΡΑΤΙΚΟΥC ἸΝΤΕ ΤΧΟΜ
 ρ̄ΙΔ. Β. Ἰ ΝΙΦΗΟΥΙ | Κε γαρ ναι ρωμι ἔτοϋχεν λωιχι
 ἔρωϋ ζανδικεοC νε οϋοC Cεοϋαβ ἔ νοβι κε 5
 γαρ Ἰθωοϋ αν πε ἔταϋβωτεβ Ἰμοι αλλα
 οϋδλη πε ἔταCμαζρωC ἔροι αιμοϋ ΟϋοC ἔθεβ
 μετCωτπ Ἰ ναι ρωμι ἄ παι νιϋτ Ἰ π ἔθ
 νανε ϣ ταζοκ ΔΚ ΕΡ ΠΕΜΠΩ ἄ Ἰ ναϋ ἔ πι- 10
 αρχηαγγελοC ἔθ οϋαβ μιχαηλ λοιπον ἸC νι-
 ψφηρι Ἰντε φτ ἄ τετενναϋ ἔρωϋ ματαCθε
 θηνοϋ ἔρωϋ βεν πετενζητ τηρϣ Ἰτετενχω
 ἸCωτεν Ἰ ναι ζϋδονη νεμ ναι Ἰδωλον ἔτ
 ρ̄ΙΒ. Α. Μωοϋτ ἔτε Ἰμον ζηοϋ | Ἰ βητοϋ ζινα Ἰντε
 φτ χω νωτεν ἔβολ Ἰ νετεν ωορπ Ἰ νοβι κε 15
 γαρ ἄνοκ ζω ἔ οϋνιϋτ Ἰ ζμοτ ταζοι χε
 αιναϋ ἔ παρχηαγγελοC μιχαηλ ἔθεβ ναι
 ρωμι Ἰ ΔικεοC οϋοC βεν τϋοϋνοϋ ἄ παρχηαγ-
 γελοC μιχαηλ ζωλ ἔ πβιCι βεν οϋνιϋτ Ἰ
 ωοϋ ἔρε ποϋρο ναϋ ἔροϣ νεμ πιμηϋ τηρϣ 20
 εϣζηλ ἔ πωοι ἔ τφε ἔ αϣβι νεμαϣ Ἰ τψϣχη
 Ἰ φη ἔταϣμοϋ ἔ πωοι ἔ νιφηοϋι Πουρο δε
 νεμ οϋον νιβεν αϣωπι βεν οϋνιϋτ Ἰ ζοτ
 ρ̄ΙΒ. Β. ἔμαϋω ΜενενCα οϋνιϋτ Ἰ ναϋ | ἄ πζητ Ἰ
 ποϋρο Cεμνι ἔροϣ ἔβολβεν τζοτ νεμ πινιϋτ 25
 Ἰ ζωβ Ἰ ψφηρι ἔταϣναϋ ἔροϣ αϣτωνϣ αϣτφι
 ἔρωϣ Ἰ ιωαννηC εϣχω ἸμοC Xε Cμαρωοϋτ
 Ἰχε τϋοϋνοϋ ἔτ αρετεν Ἰ ἔ βοϋν ἔ ται πολιC

- ἢ ἕητε Τεντζο ἐρωτεν ματαμοι ἐ πετεν
 νογτ ἐτ ἀρετεν ναζτ ἐροϋ ογοϋ ἵτενναζτ
 ἐροϋ ζων ἵτενοϋχαι Ἰωαννης δε πεχαϋ νωοϋ
 χε· ἐνναζτ ἐ π̄σ̄ ἱε̄ π̄χ̄ π̄ω̄η̄ρι ἢ φτ̄ ἐτ
 οη̄ Ποϋρο δε ἀρω̄ ἐβολ̄ ἐρω̄ ἴμοϋ νεμ 5
- ριγ. α. πιμη̄ω̄ τηρϋ χε ἀληθ̄ωϋ οϋνογτ | ἐροη̄ πε
 ἱε̄ π̄χ̄ ογοϋ ἴμον̄ κε νογτ̄ ἐβη̄λ̄ ἐροϋ
 Ἰωαννης δε πεχαϋ ἢ ποϋρο χε τω̄νη̄ ἵτεκ-
 χαι ἢ κωσταντινοϋ ποϋρο ἢ νιρωμεοϋ ἵτεκ-
 ταμοϋ ἐ ζωβ̄ νιβεν̄ ἵτεκτζο ἐροϋ ζινα 10
 ἵτεροϋωρπ̄ ναν̄ ἢ οϋαι ἢ νῑε̄πισκοποϋ ἢ τε-
 τε̄νωρα ἵτεϋ ἐρ̄ κλη̄ριν̄ ἴμω̄τεν̄ ἐ φραν̄
 ἢ φιω̄τ̄ νεμ̄ π̄ω̄η̄ρι νεμ̄ πιπ̄νᾱ ἐθ̄ οϋαβ̄ Ποϋρο
 δε κεσανθ̄οϋ ἀρ̄χαῑ ἐρατϋ ἢ ποϋρο κωσ-
 ταντινοϋ ἐρω̄ ἴμοϋ ναϋ ἢ παι ρη̄τ̄ Κεσα- 15
- ριγ. β. νεοϋ φη̄ ἐτ̄ οϋχω̄ ἴμοϋ ἐροϋ χε οϋοϋρο |
 πε ἐϋ ἐρτολμαν̄ ἐρ̄χαῑ ἐ ρατϋ ἢ πῑνω̄τ̄ ἢ
 οϋρο ἢ ἀϋτοκρατωρ̄ κωσταντινοϋ φ̄ω̄κ̄ ἢ
 ἱε̄ π̄χ̄ χερετε̄ Οϋ̄νω̄τ̄ γαρ̄ ἢ ζμοτ̄ ἀρ̄τα-
 ζον̄ ζιτεν̄ φτ̄ πῑᾱγαθ̄οϋ ἀϋ ἐρ̄ πε̄ν̄μεϋ̄ι ἀϋ- 20
 εντεν̄ ἐβολ̄βεν̄ τ̄με̄τω̄ᾱμ̄ω̄ε̄ ἰᾱω̄λον̄ ἐτ̄ δᾱβ̄ε̄μ̄
 ἀρ̄τᾱσ̄θ̄ον̄ ἐροϋ ζιτεν̄ τε̄ρ̄νω̄τ̄ ἢ με̄τᾱγαθ̄οϋ ἐ
 νᾱω̄ωϋ νεμ̄ νεν̄τζο ἢ πῑνω̄τ̄ ἢ ἀρ̄χη̄ᾱγγ̄ε̄λοϋ
 ἐθ̄ οϋαβ̄ μῑχαν̄η̄ φ̄αῑ ἐτᾱρᾱῑτ̄ ἢ ἐ̄ρῑπ̄ω̄ᾱ ἐ̄ρι-
 ναϋ ἐροϋ ἢ ναβαλ̄ ογοϋ ἀϋ̄ρε̄ πῑρε̄ρ̄μ̄ω̄οϋτ̄ σα- 25
- ριγ. α. χῑ νε̄μαν̄ ἢ ρωϋ νεμ̄ ρωϋ με̄νε̄ν̄σᾱ ο̄ρε̄ρ̄μοϋ |
 με̄νε̄ν̄σ̄ωϋ ἀρ̄ζω̄λ̄ ἐ π̄β̄ῑσῑ ἕεν̄ οϋ̄νω̄τ̄ ἢ ω̄οϋ
 ἐρ̄ναϋ ἐροϋ τηροϋ λοιπον̄ τε̄ν̄τζο ἐ τε̄κ̄με̄τ̄οϋ

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βεν ογνιωτ̄ ἢ χαμη Πογρο δε αqτzo ἐ πι-
 αρχηῆπισκοπος αqολq ἐβογν̄ ἐ πιπαλλατιον
 νε ἰπατογ̄ κετ̄ εκκλησιὰ πε βεν τ̄πολις Μ̄
 πεqραστ̄ δε πεχε παρχηῆπισκοπος ἢ πογρο
 xe μαρεντ̄ ἢ πῶω ἢ ογῆκκλησιὰ Πογρο δε 5
 πεχαq̄ xe πα ιωτ̄ ογον̄ ἢτηι ἢμαγ̄ ἢ ογμωιτ̄
 ἢ βερῑ εγκωτ̄ ἐροq̄ μαρον̄ ἢτεκναγ̄ ἐροq̄
 ἐωωπ̄ qnā ep̄ ωαγ̄ τennaic̄ ἢ ἐκκλησιὰ Πι-
 αρχηῆπισκοπος δε νεμ̄ πογρο̄ αγzωλ̄ εγσοп
 ρῑς. β. λγναγ̄ ἐ πιμωιτ̄ | ἐτογκωτ̄ ἐροq̄ ογοz̄ αq- 10
 ρanā ἢ παρχηῆπισκοπος Πογρο δε αqερε
 πικγριz̄ ωω̄ ἐβολ̄ βεν τ̄πολις τηrc̄ xe μαρε
 ρωμῑ νιβεν̄ ἢ̄νε ep̄ zωb̄ ἐ τεκκλησιὰ Ογοz̄
 παι ρητ̄ ἢ̄ τ̄ πολις τηrc̄ θωογτ̄ αγερzωb̄
 ἐ τεκκλησιὰ ἰτε̄ αρχων̄ ἰτε̄ zηκῑ ωᾱ ἐβογν̄ 15
 ἐ πογρο̄ naq̄ ep̄ zωb̄ zωq̄ πε βεν̄ νεqzix̄
 ἢ̄μιν̄ ἢ̄μοq̄ ἢ̄ φρητ̄ ἢ̄ ογον̄ νιβεν̄ ep̄naz̄τ̄
 xē qnābī ἢ̄ ογcμογ̄ ἐβολ̄ ἢ̄ιτεν̄ π̄x̄c̄ ογοz̄
 βεν̄ φ̄ ογωω̄ ἢ̄ φτ̄ αγxωk̄ ἢ̄ πικωτ̄ ἐβολ̄ ἢ̄
 ρη̄. α. ῑς ἢ̄ ἐzooγ̄ | Παρχηῆπισκοπος δε αq̄ ep̄ 20
 ἀγιαzιν̄ ἢ̄ τεκκλησιὰ ἐ φραn̄ ἢ̄ τ̄παρθενoc̄
 ἐθ̄ ογav̄ τ̄θεοδοκοc̄ μαριᾱ Ογοz̄ ἐταqnaγ̄
 ἐ̄ πῑνωτ̄ ἢ̄ μηω̄ ἐθ̄ nābī ωmc̄ πεχαq̄ ἢ̄ πογρο
 xē aηnā τ̄ ωmc̄ ἢ̄ παῑ μηω̄ ἢ̄θων̄ xē ἢ̄πα-
 τογ̄ κετ̄ εκκλησιὰ βεν̄ ταῑ βακῑ ἐρε̄ ογον̄ 25
 κολγμβη̄ρα ἢ̄ ἢ̄ητογ̄ Αq̄ ep̄ ογῶ̄ ἢ̄xē πιcο-
 φoc̄ ιωaηη̄nc̄ πεχαq̄ ἢ̄ πογρο̄ νεμ̄ παρχη-
 ῆπισκοπος̄ xē ταῑ λγμ̄νη ἢ̄μωογ̄ ἐτ̄ cā πειεβτ̄

- ἢ ἴπολις ἴκω ἴμος χε ἴθος ἔτ ἴπωα ἴ
 ρῆ. β. παι νιωῖ ἢ ταιὸ | ογορ βεν ἴουνοῦ ἄ ογσμη
 ωπι ἐβολῆεν τφε ερε ογον νιβεν σωτεμ
 χε φαι πε φη ἔταγθαωρ ζιτεν φῖ ὠ ἰωαννης
 πωηρι ἢ ἀποστολος Πιαρχηῆπισκοπος δε nem 5
 πογρο nem πιμηω τηρῆ ἔταγσωτεν αῦ ερ
 ωφηρι Ογορ πιαρχηῆπισκοπος nem πογρο
 αῦχος εερε πιμηω θωοῦῖ ἔ φμα ἢ ἴλυμμη
 Πιαρχηῆπισκοπος δε αῦληλ ἔχεν νιμωοῦ
 κατα πιθωω τηρῆ ἴτε ἴκολῦμβητρα Ογορ 10
 ρῆ. α. οῦνιωῖ ἢ ωφηρι ασωπι ἢ πιναῦ | ἔτεμμαῦ
 ἔταρφορ δε ἔ πιὰγισμορ ἄ πιμηω τηρῆ σω-
 τεμ ἔ ζανσμη βεν νιμωοῦ ἔγταοῦδ ἢ πι-
 αγισμορ nem πιαρχηῆπισκοπος ἔτ ἄ πιαρχη-
 ἔπισκοπος χωκ ἐβολ ἢ νιεῦχη αῦοῦαζσαζνι 15
 εερε πιμηω τηρῆ ζωλ ἔβρη ἔ πιμωοῦ ογορ
 αῦροχοῦ ἔβρη ἔ πιμωοῦ τηροῦ εῦωω ἐβολ
 εῦχω ἴμος Χε ἴβι ωмс ἔ φραν ἢ φιωτ nem
 πωηρι nem πιπῆα ἔθ οῦαβ Ογορ ἔτ ἄ πογρο
 βι ωмс nem πιμηω τηρῆ ἄ πιαρχηῆπισκοπος 20
 ρῆ. β. ενοῦ ἔ ἴεκκλησιὰ αῦ ερ χυροδονιν | ἢ
 ἰωαννης ἢ ἐπισκοπος Ογορ περ κε ῖ ἢ con
 οῦαι μεν αῦ ερ χυροδονιν ἴμορ ἢ πρεσβυ-
 τερορ ογορ πι κε β αῦαιτοῦ ἢ διακων Ογορ
 νε ογον ἴτε πογρο ἢ οῦωηρι ἴμαῦ ἔ περ- 25
 ραν πε ἔχιλλασ αῦαιρ ἢ διακωμορ ναρε
 πιμηω τηρῆ θεληλ βεν πῶς Τοτε πιαρχη-
 ἔπισκοπος αῦαι φρωοῦω ἢ ἴπροσφορα αῦ-

ταλος ἐ βρηι ἐχεν πιμα ἢ ἐρ ψωογωι αq
 ἐρ προσφερin ἐχως Πογρο δε nem πιμηω
 ρκ. α. τηρq αq ἐρ ψφρηι | ἐχεν νη ἐτογναγ ἐρωου
 nem νη ἐτογσωτεm ἐρωου ἐπι δη ἢπ ου-
 σωτεm ἐ σαχι ἢ παι ρη† ἐνεz ουδε ἢπ ου-
 ναγ ἐ παι τυποc ἐ πτηρq νε φαι γαρ πε
 πιωορπ ἢ σοп ἐταγταλε προσφορα ἐ πωοι
 βεν †χωρα ἐτεmμαγ ἐταγβι τηρογ ἐβολβεν
 νιμγστηριον ἐθ ουαβ ἃ παρχηεπισκοποc †
 νωου ἢ †ειρηνη ουοz ἃ πιογαι πιογαι ἐρ 10
 αναχωριν ἐ περμανωωπι Πιαρχηεπισκοποc
 δε αq ἐρ ουαβο† ἢ ἐzουογ βα τοτογ ἐq ἐρ
 ρκ. β. καθηκιν ἢμωου ουοz | ἐqтсаво ἢμωου ἐ
 πιωω ἢ †εκκλησιᾶ μενεncωc αqzωλ ἐ τεq-
 βακι βεν ουνιω† ἢ ραωι Πογρο δε κεσαν- 15
 θοc nem πιμηω τηρq ἢτε †βακι ναγ† ωου
 ἢ φ† ουοz ναγ ἐ τιμαν ἢ παγιοc ιωαννης
 πιεπισκοποc nem περcνηου γε ουνι ναγ ἐρ
 προκοπτin πε βεν †cβω ἢτε πбс Мененca
 zанкоγχι ἢ ἐzουογ πεχε πιεπισκοποc ἐθ ουαβ 20
 ἢ πογρο γε μαρεν κω† ἢ ουεκκλησιᾶ ἐ φραν
 ρκ. α. ἢ παρχηαγγελοc ἐθ ουαβ | μιχαηλ Πογρο
 δε πεχαq ναq γε αρι φογωω τηρq ἢτεκψγχη
 ω̄ πενιω† τεncевтω† ἐ σωτεm ἢ cωк Πιε-
 πiscoποc δε ἐθ ουαβ ιωαννης αqzι cen† εν 25
 †εκκλησιᾶ ουοz ναρε να †βακι τηρc † ἢ
 τοτογ νεμαq πε ουοz βεν ουνιω† ἢ cпоγah
 αqχοкc ἐβολ ουοz αq† ἢ πεcλωωω ἢ η ἢ

λβοτ Πιεπισκοπος δε εθ ουαβ ιωαννης αq
 ep λριαζιν η πιτοπος η σογ ιβ η πιαβοτ
 ρκz. β. λθωρ η φραν η παρχναγγελος | μιχανλ
 Ογοz λ πωαι η παρχναγγελος μιχανλ ωπι
 εροι η διπλογν ε πωαι η παρχναγγελος 5
 nem πωαι η παγιασμος ητε τεκκλησιz Με-
 nensa τεσυναζιc δε λ πιεπισκοπος ζωλ ηem
 πογρο nem πιμηω τηρq ευσοπ ητε τεπολιc ε
 περφει ητε πιζεγc αγροκzq Ογοz πιδεμων
 ετ βαλνογτ ε πιδωλον αqωω εβολ εqχω 10
 ημος xε ακτ ηιcι ηηι εμαωω ω ιωαννης
 ακριττ εβοληεν πα μανωωπι Πογρο δε αq
 ρκz. α. ερογ κωτ η ουνηωτ η εκκλησιz | ηεν φμωιτ
 η περφει αqτ φραν η νιαποστολος ερος
 Πιαγιοc δε ιωαννης αqταχρο η ογον ηιβεν 15
 ηεν πιναzτ ογοz ναγτ ωογ ναq ζιτεν ογον
 ηιβεν Κωcταντινοc δε πογρο εταqσωτεμ
 εθεβε ζωβ ηιβεν εθ νανεγ ε ναρε ιωαννης
 ιρι ημωογ αqτ ωογ η φτ αqηαι ναq η
 ογεπιcτολη αqτzo εροq εορεqεcμογ εροq nem 20
 τεqμετογρο εqμογτ εροq η ηηηc xε δανηλ
 η βερι πιρεqτακο η ηιαωλον τεχωρα δε ητε
 ρκz. β. τεητιαc | ναcτ επλναι ημμηηι η ηιεζοογ
 τηρογ ητε πιαγιοc ιωαννης ζιτεν παωαι η
 ηιωφηρι ετ λ φτ ερε ενεργηη ημωογ εβολzi 25
 τοτq Α τετεηναγ ω ναμεηρατ ε τεχομ ητε
 φτ nem ηιμετωανζοηq ητε παρχναγγελος
 εθ ουαβ μιχανλ Τενχιμ η ητzo η μιχανλ

͂ϵΝ ΠΡΩΤ ͂ ΝΙΧΡΩΧ ΤΗΡΟΥ ͂ΝΤΕ ΤΚΟΙ ΖΙΤΕΝ
 ΝΕΝΤΩΒΖ ͂ ΜΙΧΑΗΛ ͂ΕΡΕ ΝΙΩΨΗΝ † ͂ ΠΟΥΚΑΡ-
 ΠΟΣ ΤΕΝΧΙΜΙ ͂ Μ ΠΤΖΟ ͂ ΜΙΧΑΗΛ ͂ϵΝ ΝΙΞΗΟΥ
 ρ̄κ̄ϛ. α. ͂ΙΤΕ ΕΥΨΩΨ ͂ΙΤΕ ΕΥΜΟΝΙ | ΤΕΝΧΙΜΙ ͂ Μ ΠΤΖΟ ͂ Μ
 ΜΙΧΑΗΛ ͂ϵΝ ΝΙΑΣΚΙΤΗΣ ͂ΕΤ ͂ϵΝ ΝΙΤΩΟΥ ΕΦ† 5
 ΧΟΜ ΝΩΟΥ ͂ϵΝ ΝΟΥΑΣΚΥΣΙΣ ΤΕΝΧΙΜΙ ͂ Μ ΠΤΖΟ ͂ Μ
 ΜΙΧΑΗΛ ͂ϵΝ ΠΘΩΟΥ† ͂ ͂ΟΥΝ ͂ ΝΙΜΟΥΝΑΧΟΣ ΕΦΟΙ
 ͂ ΖΙΡΗΝΙΚΟΝ ͂ϵΝ ΤΟΥΜΗ† ΤΕΝΧΙΜΙ ͂ Μ ΠΤΖΟ ͂ Μ
 ΜΙΧΑΗΛ ͂ϵΝ ΝΕΝΨΛΗΛ ͂ ΝΙ ͂ΠΙΣΚΟΠΟΣ ΝΕΜ ΝΙ-
 ΠΡΕΣΒΥΤΕΡΟΣ ΝΕΜ ΝΙΔΙΑΚΩΝ ΖΙΧΕΝ † ΤΡΑΠΗΖΑ 10
 ΤΕΝΧΙΜΙ ͂ Μ ΠΤΖΟ ͂ Μ ΜΙΧΑΗΛ ͂ϵΝ ΝΗ ͂ΕΤ ΨΩΝΙ
 ρ̄κ̄ϛ. β. ΕΦ† ΧΟΜ ΝΩΟΥ ΟΥΟΣ ΕΦΤΑΛΒΟ ͂ ΜΩΟΥ | ΤΕΝ-
 ΧΙΜΙ ͂ Μ ΠΤΖΟ ͂ Μ ΜΙΧΑΗΛ ΕΦΨΟΠ ͂ Μ ΒΟΗΘΟΣ ͂ Ν
 ΝΗ ͂ΕΤΟΥΖΟΧΖΕΧ ͂ ΜΩΟΥ ͂ϵΝ ΝΙΔΙΚΑΣΤΗΡΙΟΝ
 ΤΕΝΧΙΜΙ ͂ Μ ΠΤΖΟ ͂ Μ ΜΙΧΑΗΛ ΠΑΡΧΗΑΓΓΕΛΟΣ 15
 ΕΦ ΕΡ ΒΟΗΘΙΝ ͂ ΝΗ ͂ΕΤ ͂ϵΝ ΝΙΚΟΛΑΣΙΣ ΑΠΛΩΣ
 ΝΗ ͂ΕΤ ΟΝΒ † ΧΟΜ ΝΩΟΥ ͂ϵΝ ΝΟΥΑΝΑΓΚΗ
 ΟΥΟΣ ΝΗ ͂Θ ΜΩΟΥ† †ΤΖΟ ͂ ͂† ͂ΕΖΗΝ ΕΧΩΟΥ
 ΕΘΡΕΦΝΑΙ ΝΩΟΥ ΝΙΜ ΓΑΡ ͂ϵΝ ΝΙΔΙΚΕΟΣ ΤΗΡΟΥ
 ͂ΕΤΕ ͂ΠΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΖΩΛ ΨΑΡΟΦ 20
 ρ̄κ̄ϛ. α. ͂ΝΤΕΦ † ΧΟΜ ΝΑΦ ͂ϵΝ ΝΕΦΑΝΑΓΚΗ ΤΗΡΟΥ | ΝΙΜ
 ͂ϵΝ ΝΙΜΑΡΤΥΡΟΣ ͂ΕΤΕ ͂ΠΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙ-
 ΧΑΗΛ ͂ ΨΑΡΟΦ ͂ΝΤΕΦΝΑΖΜΟΥ ͂ΒΟΛΒΕΝ ΝΟΥ-
 ΘΛΓΨΙΣ ΤΗΡΟΥ ΝΕΜ ΝΟΥΒΑΣΑΝΟΣ ΟΥΟΣ ͂ΝΤΕΦ†
 ΧΟΜ ΝΩΟΥ ΙϞ ΖΗΠΠΕ ͂ ΝΑ ΜΕΝΡΑ† ΑΝ ͂ΜΙ ͂ 25
 ΘΜΕΤΜΑΙΡΩΜΙ ͂ Μ †† ΝΕΜ ΝΙΤΖΟ ͂ΝΤΕ ΠΑΡ-
 ΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΧΕ ΨΩΟΠ ͂ Μ ΠΡΕΣΒΕΥΤΗΣ ͂ Ν
 †ΜΕΤΡΩΜΙ ΤΗΡΣ ΕΦ†ΤΖΟ ͂ΕΖΗΝ ͂ΧΩΟΥ ΝΑΖΡΕΝ

φ† φιωτ εθρεγ ναι νωου τηρου ογορ ντεφ-
 ρκδ. β. σογτων πογμωιτ Ανον ρων μαρεν† ναρ | ν
 νη ετ εφογδωου ογορ ντεφβωνχ ερον εεβη-
 του ρινα ντεφμενριπτεν ν ρογδ ογορ ντεφ†-
 ρο εχων ναρρεν φ† Μαρεν μενρε νενεϋρηου 5
 βεν ογμει ντε φ† ογορ ντενωωπι βεν ογ-
 μετμαicon νογωτ πενρϋρε καταλαλιὰ ωωπι
 βεν νενσφοτου χε ογλογχη ερρωου πε †κα-
 ταλαλιὰ Ογνοβι ερχονσ πε †πορνια ογωου-
 μοσ† τε ναρρεν φ† νεν νεφαργγελος ογμου 10
 ρκε. α. νεν ογμετρηκι τε ν †ψγχη νεν πισωμα |
 Ογωφρη ντε παιαβολος πε †πορνια ογχαχι
 τε ντε φ† νεν νεφαργγελος ογωουμοσ† τε
 ν νιχηστιανος ογωφρη τε ντε πταιω †νου
 χε ναωρη μαρενριογι σαβολ νμον ν νιμωιτ 15
 ετ βαβεν ντενμοωι βεν νιμωιτ εθ νανευ
 νεν νιμωιτ ετ σογτων Μαρενμοωι βεν ογ-
 μεταθνοβι νεν ογμεταταδνι νπε γαμος γαρ
 εφτογβηογτ βαβεν ρωμι ενερ Αναγ ε μωγ-
 ρκε. β. χησ εταρσαχι νεν φ† ν φ̄υ ν σοπ ε ογον | 20
 νταρ νμαγ ντερρσιμι νεν νεφωρη νπεναιω†
 βροπ ναρ εβογν ε πιχοσεν Αλλα νπ εν-
 θρενταωε πισαχι νρογδ εθε ναι ρερωωι
 γαρ ερον νχε νενμεθρεγ ν †παλεα νεν
 †γεννη λοιπον μαρενχεκ πισαχι εβολ ντενι 25
 εχεν φη ετ ενερ ωαι ναρ ν φοου πιαρχηαγ-
 γελος εθ ογαν μιχανη Ερε παι ωαι γαρ ν
 φοου ερ χρια αν ν μετραμαδ εφογωμ ερσω

ἸΜΑΓΑΤΩ ΕΦΟΥΝΟΥ ΕΦΧΩ ἢ ΝΙ ΖΗΚΙ ΖΩΩ ΝΕΜ
 ρκϛ. α. πιορφάνος ΝΕΜ ἸΧΗΡΑ ΕΥΖΟΚΕΡ ΕΥΔΒΙ | ΕΡΕ
 ΠΑΙ ΨΑΙ ΓΑΡ ΑΝ ΕΡΧΡΙΑ ἢ ΜΕΤΡΑΜΛΟ ΕΚ ΕΡ-
 ΦΟΡΙΝ ἢ ΖΑΝΖΩΩ ΕΝΑΨΕ ΕΣΟΥΕΝΟΥ ΕΡΕ ΠΙ-
 ΖΗΚΙ ΖΩΩ ΒΗΨ ΕΦΔΧΕΒ ΗΕΝ ἸΦΡΩ ΕΡΕ ΠΑΙ ΨΑΙ 5
 ΓΑΡ ΑΝ ΕΡ ΧΡΙΑ ἢ ΘΜΕΤΡΑΜΛΟ ἢ ΖΑΝΡΩΜΙ
 ΕΥΜΟΤΕΝ ἸΜΩΟΥ ΗΕΝ ΖΑΝΗ ΕΥΣΟΛΣΕΛ ΕΡΕ
 ΠΙΖΗΚΙ ΖΩΩ ΩΧΕΒ ΕΦΕΝΚΟΤ ΗΕΝ ΠΙΒΙΡ ΕΡΕ ΠΑΙ-
 ΨΑΙ ΓΑΡ ΑΝ ΕΡ ΧΡΙΑ ἢ ΟΥΑΙ ΕΦΟΥΩΜ ΕΦΟΥ-
 ΝΟΥ ΕΡΕ ΠΙΖΗΚΙ ΖΩΩ ΖΕΧΖΩΧ ΗΕΝ ΠΙΨΤΕΚΟ 10
 ΕΡΕ ΠΑΙ ΨΑΙ ΓΑΡ ΕΡ ΧΡΙΑ ΑΝ ἢ ΦἸ ἔΤ ΡΨΟΥΤΩ
 ρκϛ. β. ἸΜΑΓΑΤΩ ΕΡΕ ΠΙΖΗΚΙ | ΖΩΩ ΨΩΝΙ ἢ ΑΤ ΧΕΜ
 ΠΕΦΨΙΝΙ ΝΑΡΩΜΙ ΑΝ ΝΕ ΝΙΕΝΤΟΛΗ ΑΛΛΑ ΝΑ
 ΦἸ ΝΕ ΦἸ ΓΑΡ ΦΝΑἸ ΖΑ ΠΕΝΓΕΝΟΣ ἢ ΝΙΡΩΜΙ
 ΖΙΤΕΝ ΝΙΕΝΤΟΛΗ ἔΤ ΣΒΗΟΥΤ ΗΕΝ ΝΙΕΥΑΓΓΕΛΙΟΝ 15
 ΛΟΙΠΟΝ ΝΑΜΕΝΡΑἸ ΜΑΡΕΝἸΖΟ ἔ ΠΙΑΡΧΗΑΓΓΕΛΟΣ
 ΜΙΧΑΗΛ ΗΕΝ ΟΥΖΗΤ ΕΦΣΟΥΥΤΩΝ ΖΙΝΑ ἢΤΕΦΒΙ
 ΖΜΟΤ ἔΖΡΗΙ ἔΧΩΝ ΝΑΖΡΕΝ ΦἸ ἸΧΩ ἸΜΟΣ ΝΩ-
 ΤΕΝ ΧΕ ΕΡΕ ΠΙΚΟΣΜΟΣ ΤΗΡΩ ΤΑΖΗΟΥ ἔΡΑΤΩ
 ΖΙΤΕΝ ΝΕΝἸΖΟ ἢ ΜΙΧΑΗΛ ΝΕΜ ΝΑ ἸΠΑΡΘΕΝΟΣ 20
 ἔΘ ΟΥΑΒ ἸΘΕΟΔΟΚΟΣ ΜΑΡΙΑ ἸΝΟΥ ΧΕ ΜΑΡΕΝἸ
 ρκϛ. γ. ΩΟΥ ΝΩΟΥ | ΗΕΝ ΠΙΩΟΥ ἔΤ ΕΡ ΠΡΕΠΙ ἢ ΠΑΙ
 ΨΑΙ ἸΝΑΥ ΓΑΡ ΧΕ Ἰ ΠΙΝΑΥ ΨΩΠΙ ΕΘΡΕΝἸ ἢ
 ΠΕΝ ΟΥΟΙ ἢΤΕΝΧΩΚ ἔΒΟΛ ἢ ΝΙΜΥΣΤΗΡΙΟΝ ἔΘ
 ΟΥΑΒ ἢΤΕΝἸ ΩΟΥ ἢ ΦΗ ἔΤ ΕΡΕ ΩΟΥ ΝΙΒΕΝ 25
 ΕΡ ΠΡΕΠΙ ΝΑΩ ΠΕΝ ἔΣ ΟΥΟΖ ΠΕΝΝΟΥἸ ΟΥΟΖ
 ΠΕΝ ΣΩΤΗΡ ΙΗ̅ ΠΧ̅ ΦΑΙ ἔΤΕ ἔΒΟΛΖΙ ΤΟΤΩ
 ἔΡΕ ΩΟΥ ΝΙΒΕΝ ΝΕΜ ΤΑΙΔ ΝΙΒΕΝ ΝΕΜ ΠΡΟΣ-

ΚΥΝΗΣΙΟ ΝΙΒΕΝ ΕΡ ΠΡΕΠΙ Ν ΦΙΩΤ ΝΕΜΑΔ ΝΕΜ
ΠΙΠΝΑ ΕΘ ΟΥΑΒ Ν ΡΕΥΤΑΝΒΟ ΟΥΟΣ Ν ΟΜΟ-
ΟΥΣΙΟ ΝΕΜΑΔ ΤΝΟΥ ΝΕΜ Ν ΧΟΥ ΝΙΒΕΝ
ΝΕΜ ΩΔ ΕΝΕΣ ΝΤΕ ΝΙΕΝΕΣ ΤΗΡΟΥ

ΑΜΗΝ.

5

ρ̄κ̄η. β. οὐγενκωμιον ἐ ἀϑταλογοϑ ἵχε πι ἐπα εὐστα-
 θιος πι ἐπισκοπος ἵτε †τρακη †νηςος πιμα
 ἐτ α †ογρω ἐρ εζωριζιν ἵ πιὰγιος ἰωαννης
 πιχρησοστομος ἐροϑ πιμα ἐταϑεωκ ἐβολ ἵ
 ἕηηϑ. ἐταϑταλοϑὸ δε ἵ παι εγκωμιον ἵ 5
 ρ̄λ. α. ἕηηϑ ον ἐ πωαι ἵ πιαρχηἀγγελος | ἐθ οϑαβ
 μηχανἅ ἕεν σοϑ ἵβ ἵ πιὰβοτ παῶμι φαι ἐτ
 α πιμακαριος ϑιςεν† ἵμοϑ ἕεν πσαχι ἕατρη
 ἵπατε ϑχα σωμα ἐβρη ἀϑσαχι ον ἵ ἕηηϑ
 εἕβε οϑρωμι ἵ ἕμη ἐ πεϑραν πε ἀρισταρχος ἵο
 νεμτεϑςζιμι ἵ μαινοϑ† εϑφγμηὰ †ςυνηκλη-
 τικη ἀϑε ϑανκοϑχι δε ον ἕεν τἕαν
 ἵ παι εγκωμιον ἵ οϑωτ ἐ φη
 ἐθ οϑαβ ἵωαννης πιχρησο-
 στομος εϑῶοϑ ἵ †τριας 15
 ἐθ οϑαβ ἕεν οϑρι-
 ρηνη ἵτε φ†.
 ἀμην.

ρ̄λ. β †ηλοϑων | ἵ ρωι ἕεν ἕανπαρβολη οϑοϑ
 ἵτασαχι ἵνη ἐτ ϑηπ ἕεν παλας κατα πσαχι 20
 ἵ πι ἐροϑψαλτης δαϑια φιωτ ἵ πἕε κατα
 σαϑ. Νταωϑ ἐβολ ἐϑοτε σἕβι νιβεν ἵχω

ΝΕΜ ΜΟΥΣΙΚΟΝ ΝΕΜ ΣΥΜΒΑΛΟΝ ΝΕΜ ΚΥΘΑΡΑ
 ΟΥΟΣ ἸΤΑΧΟΣ ΖΩ ΝΕΜ ΠΙΘΜΗ ΧΕ ΨΑΡΕ ΠΑΓ-
 ΓΕΛΟΣ ἢ Πῶς ΖΙΚΟΤ ἢ ΠΚΩ† ἢ ΝΗ ἘΤ ΕΡ ΖΟ†
 ΗΑΤΕϞ ΖΗ ΟΥΟΣ ἸΤΕϞΝΑΖΜΟΥ. ΜΑΡΕΝΟΥΟΣ
 ΟΝ ἘΧΕΝ ΠΣΑΧΙ ἢ ΠΙΠΡΟΦΗΤΗΣ ἸΤΕΝΧΟΣ ΧΕ 5
 ρ̄λ̄α. α. ΦΑΙ ΠΕ ΠΙΕΖΟΥϞ | ἘΤ Δ Πῶς ΘΑΜΙΟϞ ΜΑΡΕΝ-
 ΘΟΥ† ἸΤΕΝΘΕΛΗΛ ΟΥΟΣ ἸΤΕΝΟΥΝΟϞ ἸΜΟΝ
 ἢ ΗΗΤϞ ΗΕΝ ΟΥΒΡΩΟΥ ἸΜΑΓΑΤϞ ΑΝ ΑΛΛΑ ΗΕΝ
 ΟΥΟΥΝΟϞ ἢ ΡΑΨΙ ΕϞΣΑΠΨΩΙ ἢ ΡΑΨΙ ΝΙΒΕΝ.
 ΤΕΝΝΑϞ ΓΑΡ Ἐ ΠΙΡΕϞΘΑΜΙῶ ἸΤΕ ΠΙΕΠΤΗΡϞ 10
 ΕϞΘΟΥΗΤ ΝΕΜΑΝ ἸΦΟΥϞ ΗΕΝ ΠΑΡΙΣΤΟΝ ἢ ΠΕϞ-
 ΝΙΨ† ἢ ΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙ-
 ΑΡΧΗΣΤΡΑΤΙΚΟΣ ἸΤΕ ΤΧΟΜ ἢ ΝΙΦΗΟΥΙ. ΝΙΜ
 ΠΕ ἘΤΕΝ ϞΝΑ ΕΡ ΨΑΙ ΑΝ ΕϞΝΑϞ Ἐ ΠΟΥΡΟ ἸΤΕ
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 ρ̄λ̄β. β. Ἐ | ΗΟΥΝ Ἐ ΠΑΙ ΗΙ ἘΘ ΟΥΑΒ ἢ ΦΟΥϞ ΕϞ† ΤΑΙῶ
 ἢ ΠΕϞ ΝΙΨ† ἢ ΑΡΧΗΣΤΡΑΤΥΛΑΤΗΣ ἘΘ ΜΕΖ ἢ ΨΟΥ
 ΜΗΧΑΗΛ ΠΙΑΡΧΩΝ ἸΤΕ ΦΟΥΩΙΝΙ. ΝΙΜ ΠΕ ἘΤΕΝ
 ϞΝΑ ΕΡ ΦΟΡΙΝ ΑΝ ἢ ΟΥΖΕΒΣΩ ἢ ΨΟΥ ΕϞΘΟΥΗΤ
 Ἐ ΠΑΙ ΗΙ ἘΘ ΟΥΑΒ ἢ ΦΟΥϞ ΕϞΟΥΩΜ ἘΒΟΛΗΕΝ 20
 ΠΙΛΓΑΘΟΝ ἘΤ Δ ΠΙΟΥΡΟ ΟΥΟΣ ΠΨΗΡΙ ἢ ΠΙΟΥΡΟ
 ΣΕΒΤΩΤΟΥ ΝΑΝ ΗΕΝ ΝΕϞΑΙΠΝΟΝ ΗΕΝ ΠΑΡΑΣΤΟΝ
 ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΝΙΧΙ-
 ΝΟΥΩΜ ἘΤΑϞΧΑϞ ΗΑΡΩΝ ἢ ΦΟΥϞ ΖΑΝΣΑΡΚΙΚΟΝ
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 ΘΡΕΚΟΥΩΜ ἘΒΟΛ ἢ ΗΗΤΟΥ. ΑΛΛΑ ΝΙΧΙΝΟΥΩΜ
 ρ̄λ̄β. α. ἘΤΑϞΣΕΒΤΩΤ | ΟϞ ΝΑΝ ἢ ΦΟΥϞ ΠΣΩΜΑ ἢ Φ†
 ΠΕ ΦΑΙ ἘΤΑϞ ΕΡ ΦΟΡΙΝ ἸΜΟΥϞ ΗΕΝ ΘΝΕΧΙ ἢ

†παρθενος ἐθ ογав μαρια †ζιέβι ἢ ατ ὠ-
 λεβ φαι ἐταϋτηιϋ βαρων ψατεϋτοϋχον ἐβολζι
 τοτϋ ἢ πιχαχι. Πιηρη ἐταϋχαϋ βαρων ἢ
 φοοϋ οϋηρη ἢ ζϋλικον αν πε φαι ἐωανσω
 ἢ βητη ἢτενοιβι ογοϋ ἢτε οϋμετατωαϋ ωπι 5
 ἢ βητην. Αλλα πιςνοϋ πε ἐτ α πιματοι
 χοτϋ πιςφιρ ἢ φ† πιλογοϋ ζι πιςταϋροϋ
 αϋφονϋ ἐβολ βαρων ψατε ϋ τοϋχον ἐβολβεν
 ρλβ. β. νεννοβι | Ζαναϋ αν ἐταϋχαϋ βαρων ἢ φοοϋ
 ναι ἐωαϋσωσι ἢ οϋἐζοοϋ ιε β ἢςετακο ογοϋ 10
 ἢςεχωνς. Αλλα ζαννοῆμα νε ἢτε †γραφι
 ἐθ ογав ναι ἐωαϋωπι εϋμην ἐβολ ψα ἐνεϋ
 εϋ† ἢ πιαι. Ω νιμ ἐθ ναωορη εϋνοϋς ἢ
 ρεμ ἢφε ἢ φοοϋ εϋναϋ ἐ παι νιω† ἢ ραωι
 εϋφωρω ἐβολ βεν τφε νεμ ζιχεν πκαζι εθε 15
 π ερ φμεϋι ἢπιαρχηαγγελοϋ ἐθ ογав μιχανλ.
 Μαρεν ταϋθον †νοϋ ζιχεν νιχομ νεμ νιωφ-
 ηρι ἐταϋωωπι ἐβολζιτην πιαρχηαγγελοϋ μι-
 χανλ φαι ἐτενωοϋητ ἐ βοϋη ἐ πεϋτοποϋ ἢ
 ρλβ. α. φοοϋ | ενχωκ ἐβολ ἢ βητη ἢ π ερ φμεϋι 20
 ἢ πεϋταιο νεμ πεϋτοποϋ ἐτανκοτϋ βεν
 πεϋραν ἐθ ογав. Ζαρα τετενιρι ἢ φμεϋι
 ἢ ὠτην αν ἢ εϋφημια †ςϋνκλητικη τϋζιμι
 ἢ αρισταρχοϋ πεστρατϋλατηϋ φαι ἐτ α ποϋρο
 ἢ εϋσεβηϋ οηνοϋριοϋ ὠωϋ ζιχεν †νηϋοϋ ἢτε 25
 †ρακη. Τετενωοϋην γαρ τηροϋ ὠ πιλαοϋ
 ἢ μαιχρϋ χε οϋεϋσεβηϋ πε ἐμαωω πε πιςτ-
 ρατϋλατηϋ ἐτεμμαϋ ἐτ ερ μεθε ψαροϋ

ΖΙΤΕΝ ΟΥΟΝ ΝΙΒΕΝ ΧΕ ΝΕΦΩΛΗΛ ΝΕΜ ΝΕΦΜΕΘ-
 ρ̄λ̄β. β. ΝΑΝΤ ΛΥΓΙ ΕΞΡΗΙ Μ ΠΕΜΘΟ Μ Φ† Μ ΦΡΗ† |
 Ν ΚΟΡΝΗΛΙΟΣ Μ ΠΙΣΝΟΥ. ΠΑΙ ΡΩΜΙ ΕΤ ΤΑΙΝΟΥΤ
 ΕΤΕΜΜΑΥ ΑΡΙΣΤΑΡΧΟΣ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΙΣΧΕΝ
 ΕΤΑΥΒΙ Μ ΠΙΩΜΣ ΕΘ ΟΥΑΒ ΕΒΟΛΖΙΤΟΤΥ Μ ΠΕΝΙΩΤ 5
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 Μ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ. ΝΕΜ ΣΟΥ
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 ρ̄λ̄δ. α. Ν ΖΑΝΠΡΟΣΦΟΡΑ ΝΕΜ ΖΑΝΜΕΤΝΑΗΤ | Ν ΑΤ ΒΙ
 ΗΠΙ ΜΜΩΟΥ Ε Π ΕΡ ΦΜΕΥΙ Μ Φ† ΠΙΛΟΓΟΣ.
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 Μ ΦΡΗ† Ν ΡΩΜΙ ΝΙΒΕΝ ΟΥΟΖ ΔΥΜΟΥ† Ε ΕΥΦΗ-
 ΜΙΑ †ΣΥΝΚΛΗΤΙΚΗ ΤΕΥΣΖΙΜΙ ΠΕΧΑΥ ΝΑΣ. ΧΕ
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 ΧΩΚ ΕΒΟΛ ΕΘΡΙΖΩΛ ΕΡΑΤΥ Μ ΠΒΣ Μ ΦΡΗ† Ν
 ΝΑΙΟΥ† ΤΗΡΟΥ. ΑΡΕΣΩΤΕΜ ΖΩΙ Ε ΝΙΣΒΩΟΥΓΙ Ν
 ρ̄λ̄δ. β. ΩΝΗ ΕΤΑΥΖΟΝΖΕΝ ΜΜΩΟΥ Ε ΤΟΤΕΝ | ΝΧΕ ΠΙ-
 ΤΡΙΣΜΑΚΑΡΙΟΣ Ν ΙΩΤ ΙΩΑΝΝΗΣ ΦΑΙ ΕΤ Α ΤΑΙ
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 ΑΥΣΟΥΕΝ Φ†. ΕΥΜΗΩ ΓΑΡ Ν ΣΟΠ ΑΡΕΣΩΤΕΜ
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 Π ΕΤ ΟΙ Ν ΝΙΩ† Ε †ΑΓΑΡΗ. ΟΥΟΖ ΟΝ ΧΕ

ὠαρεπιναιωογωογ ἴμοι ἐχεν ἴκρισις ἀπλωσ
 ἴ π κε σεπὶ ἴ νισαχὶ ἴ σολσελ ἔταρχοτοῦ
 ναν εῶβε πογχαὶ ἴ νενψγχι ἴχε πινωφ
 ἔτεμμαγ ἰωαννης λοιπον ρηππε ἴζονζεν
 ῤῥε. α. ἔτοφ ἴ φοογ εἰχω ἴ φφ ἴεν ταμηφ νεν | 5
 ἔ βαταρη ἴπατ δι ἔβολβεν παι κοσμοσ
 χε χασ ἴνη χα τοφ ἔβολβεν νη ἔτενῖρι
 ἴμωογ φνογ ἴεν σογ ἴβ ἴ ἔζοογ ἴ πἴαβοτ
 πἔζοογ ἴ πιαρχηἀγγελος ἔθ ογὰβ μιχαηλ
 νεν ἴεν σογ κᾶ ον ἴ ἔζοογ ἴ φογρω ἔμαγ | 10
 ἴ πογρο ἴτε νιογρωογ ἴεν σογ κῆ δε ον
 ἴ ἔζοογ ἴ μισὶ ἴ φφ πἴλογοσ. Ἀναγ χε ογν
 ἴπερ ἐρ καταφρονῖν ἴ φπροσφορα ἴτε πἴ-
 αρχηἀγγελος ἔθ ογὰβ μιχαηλ χε ογνὶ ἴθοογ
 ἔτ τωβζ ἔχεν ογον νἴβεν χε χασ ἴτεφτωβζ | 15
 ῤῥε. β. ἔζρη | ἔχων ἴ πεμῆο ἴ φφ ἴτεφ ἐρ ογναι
 ἴ ἀραπν νεναν ἴτεφωπ ἔρογ ἴ ταψγχι
 ἴ ταλεπωροσ. Νῆοσ δε φσζῖμι ἴ σαβν ἔτεμ-
 μαγ πεχασ ἴ πεσζαι χε παῶσ ογοζ πασον
 ρονῆ ἴχε πῶσ φαι ἔτανναζφ ἔρογ χε φναχω | 20
 ἔφαζογ ἴν ἴεν νη ἔτ ἀκογὰςσαζνὶ ἴμωογ
 νη ἴλλα φνατογζο ἔζρη ἔχωογ ἴζογδ.
 Πλην ογον ογσαχὶ ἴεν παζητ φογωω εῶρεκ
 ἐρ πληροφορῖν ἴμοι ἴ ἴητη ογοζ ἴτεφχοκγ
 νη ἔβολ ἴα τζη ἴπατε κχα σωμα ἔβρη. | 25
 ῤῥε. α. Νῆοσ δε πεχαφ | νασ χε ζωβ νἴβεν ἀρε-
 ογωογ ἴχοτογ νη φναχοκογ νε ἔβολβεν
 φογωω ἴ φφ. Νῆοσ δε πεχασ ναφ χε εἰογωω

ΕΘΡΕΚΟΥΑΖΣΑΖΝΙ Ν ΟΥΖΩΚΡΑΦΟΣ ΕΘΡΕΦΩΤΖ
 ΝΗΙ ΕΒΟΛ Ν ΦΛΥΜΗΝ Ν ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘ
 ΟΥΑΒ ΜΙΧΑΗΛ Ε ΟΥΦΩΧΙ Ν ΨΕ ΝΤΕΚΤΗΙΣ ΝΗΙ
 ΝΤΑΧΑΣ Ε ΒΟΥΝ Ε ΠΙΚΟΙΤΩΝ Ε ΤΗΚΟΤ Ν ΒΗΤΩ.
 ΟΥΟΣ ΝΤΕΚΤΗΙΤ Ε ΤΟΤΩ ΖΩΣ ΠΑΡΑΘΗΚΗ ΧΕ ΧΑΣ 5
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 ρλζ. β. ΕΤ ΖΩΟΥ ΝΤΕ ΠΣΑΤΑΝΑΣ. | ΕΠΙ ΔΗ ΑΚΩΑΝΙ
 ΕΒΟΛΒΕΝ ΣΩΜΑ ΤΗΝΑΟΥΩΜ Ν ΠΑ ΩΙΚ ΒΕΝ ΟΥ-
 ΡΙΜΙ ΝΕΜ ΟΥΜΚΑΖ Ν ΖΗΤ ΧΕ ΟΥΗΙ ΙΣΧΕΝ ΠΙΝΑΥ 10
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 ΝΜΟΝΤΕΣ ΖΛΙ Ν ΖΕΛΠΙΣ Ν ΩΝΒ ΝΜΑΥ Ν ΚΕ
 ΣΟΠΕΣΤΕΝΘΩΝ ΓΑΡ Ε ΟΥΣΩΜΑ ΝΜΟΝ ΑΦΕ ΝΜΟΩ
 ΠΙΣΩΜΑ ΓΑΡ Ν ΑΤ ΑΦΕ ΟΥ ΑΤ ΨΥΧΗ ΤΕ ΟΥΟΣ
 ΟΜΩΟΥΤ ΒΑΡΙ ΒΑΡΟΩ. ΚΕ ΓΑΡ ΠΙΣΟΦΟΣ ΠΑΥΛΟΣ 15
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 ΕΣΤΕΝΘΩΝΤ Ε ΟΥΧΟΙ Ν ΑΤ ΖΙΕ ΕΦΣΕΒΤΩΤ Ε
 ρλζ. α. ΩΜΣ | ΝΕΜ ΠΙΔΟΥΙΝ ΕΤ ΤΑΛΗΟΥΤ ΕΡΟΩ. ΤΗΝΟΥ
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 Ν ΖΗΤ ΝΗΙ ΑΝ ΟΝ ΒΕΝ ΠΑΙ ΚΕ ΟΥΑΙ ΧΕ ΧΑΣ
 ΕΡΕ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ ΝΑ-
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 ΖΕΛΠΙΣ ΝΤΗΙ ΝΜΑΥ ΑΛΛΑ ΕΙΧΟΥΩΤ ΕΒΟΛ ΒΑ
 ΧΩΩ Ν ΠΙΝΑΙ ΝΤΕ ΦΤ ΝΕΜ ΠΕΦΝΙΩΤ Ν ΑΡΧΗ-
 ΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ. ΝΘΟΩ ΔΕ ΠΕΣΤΡΑ-

Μ Ν Ο Υ

ΤΥΛΑΤΗΣ ΕΤΑΡΧΩΤΕΜ Ε ΝΑΙ ΣΑΧΙ ΑΡΧΩΛΕΜ
 ρλζ. β. ΕΘΡΕΡΧΩΚ | ΕΒΟΛ Μ ΦΗ ΕΤΑΡΕΡΕΤΙΝ ΜΜΟQ.
 ΟΥΟZ CA ΤΟΤQ ΑΦΟΥΑΖCΑΖΝΙ Ν ΤΟΥΝΟΥ
 ΕΘΡΟΥΙΝΙ Ν ΟΥCΟΦΟC Ν ΖΩΓΡΑΦΟC ΑΦΟΥΑΖ-
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 ρλη. α. Ν CΟΝ ΜΑΡΕ ΠΕΚΝΑΙ | ΤΑΖΟΙ ΝΤΕΚΘΩΤ Μ ΠΑ
 ΖΗΤ ΗΕΝ ΠΑΙ ΚΕ CΑΧΙ ΖΙΝΑ ΧΕ ΕΡΕ ΠΑ ΖΗΤ
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 ΖΟΥ Μ ΠΑ ΜΟΥ. ΧΕ ΑΚΨΑΝΙ ΕΒΟΛΗΕΝ CΩΜΑ
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ρ̄μδ. β. μα ἢ νοῦβ ἀϋ ἀϋδ̄ϋ ἔ ρατϋ ἕατεν φρο |
 ἢ πεснι ἀσοῦωρη ἢ τεσβωκι νας ἔ ἕοῦν εсхω
 ἢ μοc Δε μαωε νε λχοc ἢ εὔφημιὰ ἴσυν-
 κλητικὴ τсгими ἢ ἀριcταρχοc πιcтраτῦλατнc
 χε ic οὔπαρθενοc ἢ μοῦναχн δ̄ϋ ἔ ρατс ϋiren 5
 πιρο εсoῦωω ἔ εр проскῦνιν ἢ μο nem nec
 κε ωερι ἔθ нанес. ἴсгими δε ἢ cαβε ἔτεμ-
 μαῦ ἔταccωτεμ ἔ ναι cαхи acì ἔβολζα π-
 μαζ δ̄ ἢ ро ἢ τε πεснι οὔοz ἀσοῦαzсaгнι
 εθροῦεnc ἔ ἕοῦν ωароc εсmeῦi χε οὔμοῦ- 10
 нахн ἢ таφμηι τε. Οὔοz ἔт а ni κε
 ρ̄μв. α. ἐβιδ̄ικ | ἰ ἔβολ ἀγναῦ ἔροϋ ἢ θοοϋ πιαιδ̄βολοc
 εϋδ̄ϋ ἔ ρατϋ εϋ εр φοριν ἢ οὔсχημα ἢ
 νοῦχ ἀγοῦωωт ἢ μοϋ οὔοz ἀγοῦαzсaгнι
 ναϋ nem нн ἔθ nεμαϋ ἔ ἰ ἔἕοῦν. Πιαδ̄- 15
 βολοc δε ἀϋ ἔἕοῦν ερε περϋzo φαzт ἐπεснт
 ζωc μοῦναхн ἢ таφμηι οὔοz нн ἔθ μοωи
 nεμαϋ ναῦiri ἢ παι ρн† он пе. Εὔφημιὰ
 δε ἴсυνκλητικὴ ἔтаcнаῦ ἔροc ἕен παι
 сχηма ἢ παι ρн† ас ер ωφнρι ἔμαωω ἢ 20
 περнιω† ἢ θевид̄ аcтoнc аcλ̄moni ἢ μοϋ ἢ
 ρ̄μв. β. χωλεμ ἐπι δн ἀϋ εр φοριν ἢ οὔсχημα | ἢ
 сгими пе аcоlϋ ἔ ἕοῦν ἔ πεснι. Ἐтаϋφοz
 δε ἔ πικοιτωн пима ἔρε τзикων ἢ пιαρχн̄аг-
 гелοc михаηλ ἢ ἕнтϋ ἀϋ ер зo† ἢ χε πι- 25
 διαβολοc ἔ ζωλ ἔ ἕοῦν ἢ θοοϋ nem нн ἔθ
 nεμαϋ. ἴсгими δε ἢ cαβн ἔτεμμαῦ наc†
 таid̄ наc пе εсхω ἢ μοc χε ἀρι ἴαгаπн

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ρμϵ. β. εϑε̄ρχωκ̄ ἐβολ̄ ἢ νιεντολη̄ ἢ τε | π̄β̄ς ογο̄ς
 ρη̄ππε̄ ἄρε̄ ψωπῑ ἄρε̄ ριω̄γτ̄ ἢ ἕητο̄γ τηρο̄γ.
 Κε̄ γαρ̄ ἀρχος̄ ἦχε̄ π̄β̄ς χε̄ φη̄ ἐθ̄ ναρ̄εῖ ἕβη
 ο̄γεντολη̄ ἢ ο̄γωτ̄ ἀρ̄ωπῑ ε̄ρ̄ρ̄ιω̄γτ̄ ἢ ἕητο̄γ
 τηρο̄γ ο̄γο̄ς τε̄σ̄ωο̄γν̄ χε̄ φ̄τ̄ μο̄στ̄ ἢ τ̄μεθ̄-5
 νο̄γχ̄ ἐμᾱω. Ο̄γο̄ς ο̄ν̄ δᾱγ̄ιᾱ χω̄ ἢμο̄ς ἕβη
 πιμᾱρ̄ ἔ ἢ ψᾱλμο̄ς χε̄ π̄β̄ς νατακε̄ ο̄γον̄
 νιβεν̄ ἐτ̄ σᾱχι ἢ τ̄μεθ̄νο̄γχ̄ ο̄γο̄ς ἄρε̄ ψωπῑ
 ἄρε̄ χε̄ μεθ̄νο̄γχ̄ φ̄τ̄ νατακο̄ ἢ χω̄λεμ̄ μη̄
 ἢπε̄ χο̄ς νη̄ι ἕᾱ τ̄ρη̄ ἢ ο̄γκο̄γχῑ χε̄ ἰσ̄χεν̄ 10

ρμϵ. α. πῑε̄ρ̄ο̄ο̄γ̄ ἐτ̄ ᾱ πᾱ ρ̄αῑ ἰ̄ ἐβολ̄βεν̄ σω̄μᾱ ω̄ᾱ |
 ἐ̄ ἕο̄γν̄ ἐ̄ τ̄νο̄γ ἢπε̄ ο̄γρω̄μι ἢ ο̄γωτ̄ ε̄ρ̄ σᾱ-
 ἕο̄γν̄ ἐ̄ φ̄ρο̄ ἢ πᾱ κοιτω̄ν ω̄ᾱ ἐ̄β̄ρη̄ι ἐ̄ να
 κε̄ ἐβ̄ιᾱικ̄. Ἀς̄ ε̄ρ̄ ο̄γ̄ω̄ ἦχε̄ ε̄γ̄φη̄μιᾶ̄ χε̄ ἠ̄μη̄
 πε̄ τ̄χω̄ ἢμο̄ς νε̄ ο̄γο̄ς ο̄γ̄μεθ̄νο̄γχ̄ ἀν̄ πε̄ 15
 τ̄χω̄ ἢμο̄ς ὠ̄ τᾱ σω̄νῑ ἐτ̄ τ̄αῑνο̄γτ̄. Τ̄ωρ̄κ̄
 νε̄ ἢ φ̄τ̄ πῑπαντωκρατω̄ρ̄ νε̄μ̄ πε̄ρ̄νη̄ω̄τ̄ ἢ
 ἀρχ̄ηᾱρ̄γε̄λο̄ς ἐθ̄ ο̄γ̄αβ̄ μιχᾱηλ̄ φ̄αῑ ἐτᾱρ̄-
 ἕω̄τε̄β̄ ἢ πῑρ̄ο̄γ ἢ ἀρχ̄ε̄ος̄ χε̄ ἰσ̄χεν̄ πῑε̄ρ̄ο̄ο̄γ̄
 ἐτ̄ ἄ πᾱ μακᾱριο̄ς ἢ ρ̄αῑ ἰ̄ ἐβολ̄βεν̄ σω̄μᾱ 20
 ω̄ᾱ ἐ̄ἕο̄γν̄ ἐ̄ φ̄ο̄ο̄γ ἢ ἐ̄ρ̄ο̄ο̄γ ἢπε̄ ο̄γρω̄μι ἢ

ρμϵ. β. ο̄γωτ̄ ἐ̄ρ̄ σᾱἕο̄γν̄ ἐ̄ φ̄ρο̄ ἢ πᾱ κοιτω̄ν | ο̄γ̄δε̄
 ἢ πῑ ε̄ρ̄ ἀνε̄χε̄σ̄θε̄ ε̄θ̄ρο̄γ ἕω̄ντ̄ ἐ̄ ἕο̄γν̄ ἐ̄ροῑ
 χε̄ χ̄ας̄ ἢ το̄γ̄νᾱγ̄ ἐ̄ πᾱ ρ̄ο̄ ἐ̄ π̄τη̄ρ̄γ. Ἀρ̄ ε̄ρ̄
 ο̄γ̄ω̄ ἦχε̄ πῑᾱιδ̄ᾱβολο̄ς ε̄ρ̄οῖ ἢ π̄σμο̄τ̄ ἢ τ̄μο̄γ-25
 νᾱχη̄ πε̄χᾱρ̄ ἢ ε̄γ̄φη̄μιᾶ̄ τ̄σ̄ῡνη̄κ̄λη̄τικ̄η̄ χε̄ ἢ
 ω̄ορ̄π̄ με̄ν ἄρε̄ χο̄ς ἢπε̄ ο̄γρω̄μι ἢ ο̄γωτ̄ ἰ̄
 ἐ̄ἕο̄γν̄ ω̄ᾱ ρ̄οῖ ἰσ̄χεν̄ ἐτ̄ ᾱ πᾱ ρ̄αῑ ἢτον̄ ἢμο̄γ.

†ΝΟΥ ΧΕ ΖΗΠΠΕ ἄρε ερ νοβι ογοζ †κε ἄνομια
 ἄρε χοκς ἐβολ ζηππε ἄρε χε μεθνουχ ἄρε
 ὠρκ ἢ νουχ. Μη ἴπε χος νηι ἅα τζη ἢ
 ρ̄μζ. α. οὔκογχι χε χας ἢ ὠορπ ἵτα ὤε νηι | ἐ ἃογν
 ἐ πα κοιτων ἵτασοβνι ἐ πα κογλατωρ ἐτ 5
 α πα ζαι τηιτ ἐ τούτῃ ἵπατ ερὶ ἐβολθεν
 σωμα μη πικογλατηρ ογρωμι αν πε μη
 ὠαγκτε ἢ ζογτ κογλατωρ ἐ σζιμι ἐνεζ ογκ
 ογν ογον ογρωμι ἐ ἃογν ἃεν πεκοιτων
 †νογ ογοζ παι κε ογαι ον ἐφ οσον διχημιο
 παι ρωμι εν ἃογν ἃεν πεκοιτων ἐ ἀρε χε
 μεθνουχ ἐ χωγ ογοζ ἄρε ὠρκ ἢ νουχ ἢ
 †ναῶεπτο† αν ἐ πτηρῃ ἢ πα συγγενης
 ἀρε ὠαν† νηι ἵτε μετραμαδ τηρς. †ςζιμι
 ρ̄μζ. β. δε ἢ σαβη εγφημιὰ | ασνετῃ ρως ἢ σωβι 15
 ἃεν ογσωβι ἢ πηᾶτικον ογοζ πεχας ἢ πι-
 διαβολος ερὶοι ἢ πςμοτ ἢ †μογναχη χε ὠ
 ταςωνι παι ζωβ ρω χε ζεμςι nem ζαι ογ-
 μετατχομ νηι πε φαι ογοζ †χω ἵμοσ ne
 χε ογ μονον νιχηρμα ἐτ ἀρε ἐνογ nem 20
 νικοςμηςις εἴβε παι ζωβ ἃεν ογμεθμηι ὠαγ†
 νηι ἢ νιχηρμα ἐτ ἃεν πιπαλλατιον ἵτε
 οηνογριος πιογρο ἢ εγςεβης nem νικοςμηςις
 ἐτ ὠοπ ναγ τηρογ nem νιχηρμα ἵτε παι
 κοσμος τηρῃ ἵνε σῶωπι ἵμοι εἴοι ερ παρα- 25
 ρ̄μη. α. βενιν | ἢ νιςγνῶηκη ἐτ διςεμνητογ nem πα
 μακαριος η ζαι ἀριστάρχοσ πιστραγλατης
 εγταινογτ ἵτα ερ κωινωνιν nem κε ρωμι

ἢ ᾤετο ᾧ τῷ νηὶ ἐρατῇ εἰτοῦβηοῦτ
 ἐβολὴ γὰρ ὄψεσιν νῆεν οὐροὺς αἰχρὸς χεῖρα
 κοῦλατωρὲν ἔοικεν ἕν πακοῖτων οὐροὺς ἢ τῆ
 μέθουχ ἀντικοῦλατωρ ἐτὰ παρὰ ὅς ἢ γαι
 τῆτ ἐτοτῇ ἔροτε κοῦλατωρ νῆεν 5
 νεν νιοῦρωοῦ τῆροῦ ἢτε πικροσμοσ. φαι
 ρ ἐρ χριὰ ἀν ἐρεκε οὐαί τὰμορ εἴθε
 ῤῢῤ. β. οὐνοβι | ἰε εἴθε οὐαγαθον ἰε φη εἴθε ναθω
 ἐχωρ ἀλλὰ φη ἐτεννὰ μεγί ἐρορ ἰε φη ἐτεν-
 ναμοκμεκ ἐρορ ἕεν πενζῆτ νεν νενλογισ- 10
 μοσ ᾧαρεῖ ἐρωοῦ ἢ τῆροῦ. Καν οὐκοῦχι
 ἢ μεγί ἢτε παιδὰβολοσ πε ἀρῶανζωλ ἐπζῆτ
 ἢ οὐαί ἢτερῶωπι ἐρε ζῆνρ χῆ ἐπικοῦλα-
 τωρ ἐτεμμαγ ἰσχεν πῆναγ ρηατωβρ ἐπερ-
 ραν ἢμαγατῇ. Καν ἐρε οὐνιῶτ ἢ στρατεῦμα 15
 ἢτε παιδὰβολοσ κωτ ἐρορ ἰε ἢσει ἐπερκωτ
 ᾧαρεῖ ἢ τῆροῦ ἢτερῶροῦχωρ ἐβολὴ ἢ φρητ
 ῤῢῤ. α. ἢ οὐκαπνοσ | οὐροσ εἴωπι ἢτεοῦω ᾧ. τα
 σωνι τῆατῆτ ἐτοτῇ ἢ πικοῦλατωρ ἐτεμ-
 μαγ ἢτερῶωπι ζῶι ἢ βοῆθοσ ᾧα πῆεζοοῦ 20
 ἐτ ἐρ αἰ ἐβολῆεν σωμα. Οὐροσ ἕεν πεκεμοῦ
 ον ρηατῆτ ἐτοτῇ ἢ φτ πῆαγαθοσ ἢ φρητ
 ἢ οὐαωρον ἐνανερ ἢτε ἐρ κληρονομῆν ἢ
 πῆωνῆ ἢ ἐνεζ. Αρ ἐρ οὐᾶ ἢχε παιδὰβολοσ
 ἐροῖ ἢ πσοτ ἢ τῆμοῦναχῆ οὐροσ πεχαρ νασ 25
 χε ματαμοῖ ζῶ ἐπαιρωμι ἢ παιρητ ἐπι
 δε γαρ κατὰ φρητ ἐρε χω ἢμοσ οὐνιῶτ
 ῤῢῤ. β. ἢ ραμαδὸ πε παιρωμι | ἀσ ἐρ οὐᾶ ἢχε

εγφημιὰ πεχας νας κε τωμι ἢ ῥορπ ἵτεν-
 κω† ἢ πενζο ἐ πσα ἢ †ἀνατολη ἵτενϷληλ
 ἵτεν† ἢ ογπροσεγχη ἢ πεμθο ἢ πῶς ερε
 ερ ομολογιν ἢ φη ἐτ ἄρε μεγὶ ἐροq βεν
 περητ ἐ βογν ἐ πικογλατωρ ἐτεμμαγ ἐρε 5
 χω ἴμοc ἢ παι ρη†. κε φ† χω νηι ἐβολ
 ἢ φη ἐταιμεγὶ ἐροq ἐ βογν ἐ πικογλατωρ
 νειμ †ςιμι ἐτ α πεςζαι τηιc ἐ τοτq ογοz
 †ναταςθοι αν κε εθρε μεγὶ ἢ παι ρη† ἄληι
 ἐχεν πα ζητ ἐ βογν ἐ φη ἐθ ογав ἵτε πῶc. 10
 Ογοz ἀρε ῥαν ερ ομολογιν ἢ παι ρη† ἄνοκ
 ρπ. α. ἐθ ναταμο | ἐπικογλατωρ ἢ ζογοβεζο μενε-
 cωc ἵτε ερετιν ἴμοq ἐ ογβονηιὰ νε ογοz
 ἢ ναϷ† ἢ ca τζη. Πεχε παιδᾶβολοc νας
 κε αγ† ἵτολη νηι βᾶ τζη ἵπατογ μορ† ἢ 15
 παι cχημα ἐθ ογав κε χας ἢ ναφωρϷ ἢ
 ναχιx ἐβολ ἐ Ϸληλ Ϸα †ταςθοι ἐ ταμονη
 ογδε εϷτεμογωμ νειμ ζλι ἢ κοcμικον ἐϷωπ
 q ερ φοριν αν ἢ πεncχημα. Αε ερ ογῶ
 ἵχε εγφημιὰ πεχας ἢ παιδᾶβολοc κε ἐπι αν 20
 ἄρε χοc νηι κε φη ἐθ να ἄρεz ἐ πινομοc
 ρπ. β. τηρq ἵτεqζει | βεν ογζωβ ἢ ογω† αqωπι
 ἢ ενοχοc ἴμωογ τηρογ. Ἰθο ζωι αιταζο
 βεν ρω ἴμιν ἴμο ἀρε ερ παρabenin ἢ †εν-
 τολη ἵτε πῶc ἐτε ναι νε νη ἐταqζωνzen 25
 ἴμωογ ἐ τοτογ ἢ νεqᾶποcτολοc ἐθ ογав
 ἵχεν πενεz. Πιδᾶβολοc δε πεχαq νας κε
 αϷ νε νιεντολη ἐτ αι ερ παρabenin ἴμωογ

ΜΑΤΑΜΟΙ ΜΟΝΟΝ ΤΗΝΑΤΟΥΝΟΣ ΟΥΝΙΩΤ' ἢ ΚΩΝΤ
 ἢΤΕ ΦΜΟΥ ἔΖΡΗΙ ἔΧΩ ἌΡΕ ΩΤΕΜ ΟΥΟΝΖΟΥ
 ἔΡΟΙ ΤΗΟΥ. Ἀς ἐρ οὐὼ ἢΧΕ ΕΥΦΗΜΙΑ ΤΣΥΝ-
 ΡΝΑ. Α. ΚΛΗΤΙΚΗ ΠΕΧΑΣ ἢ ΠΙΔΙΑΒΟΛΟΣ | ΧΕ ἢ ΩΡΡΠ
 ΜΕΝ Ἄ ΠΕΝΣΩΤΗΡ ἢ ἌΓΑΘΟΣ ΖΟΝΖΕΝ ἔ ΤΟΤΟΥ 5
 ἢ ΝΕΡΜΑΘΗΤΗΣ ΕΡΟΥΩΡΡΠ ΜΩΟΥ ἔΒΟΛ ἔ ΖΙΩΪΩ
 ΧΕ ΠΙΝΙ ἔ ΤΕΤΕΝΝΑΩΕ ΝΩΤΕΝ ἔΒΟΥΝ ἔΡΟQ ἌΡΙ
 ΔΣΠΑΣΕΘΕ ΜΜΟQ ΟΥΟΣ ἌΧΟΣ ΧΕ ΤΖΙΡΗΝΗ ἢ
 ΠΑΙ ΗΙ ΜΑΡΕ ΤΕΤΕΝ ΖΙΡΗΝΗ ΩΩΠΙ ἢ ἔΗΤQ ΟΥΟΣ
 ἔΩΩΠΙ ΜΟΝΟΝ ΜΑΡΕ ΤΕΤΕΝ ΖΙΡΗΝΗ ΚΟΤΣ ἔΡΩΤΕΝ. 10
 ΟΥΚ ΟΥΝ ΔΕΖΟΝΖΕΝ ἔ ΤΟΤΟΥ ΟΝ ΕΘΡΟΥ ΩΛΗΛ
 ἔΒΕΝ ΠΙΜΑ ἔΤΟΥ ΝΑΖΩΛ ἔΡΟQ ΟΥΟΣ ΟΝ ΕΘ-
 ΡΟΥΟΥΩΜ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ἔΒΗΛ ἔ ΝΗ ΕΤ
 ΡΝΑ. Β. ΔΥΧΕ Ἄ ΠΧΣ ἔΒΟΛ ΧΕ ἢΠΕ QΙ ἔΒΕΝ | ΤΣΑΡΖ
 ΕΡΧΩ ΜΜΟΣ ΧΕ ΖΩΒ ΝΙΒΕΝ ἔΤΟΥΝΑΧΑQ ἔΑ 15
 ΡΩΤΕΝ ΟΥΟΜΟΥ ΑΤΩΝΕ ἔΟΤἔΕΤ ΟΥΩΜ ἔΒΕΝ ΟΥ-
 ΩΠ ΖΜΟΤ. ΟΥΟΣ ΟΝ Ἄ ΠΙΑΠΟΣΤΟΛΟΣ ΖΟΝΖΕΝ
 ἔ ΤΟΤΕΝ ἔΒΕΝ ΝΕΡἔΠΙΣΤΟΛΗ ΕΡΧΩ ΜΜΟΣ ΧΕ
 ΩΛΗΛ ἔΒΕΝ ΟΥΜΕΤΑΘΜΟΥΝΚ ΟΥΟΣ ΩΠ ΖΜΟΤ
 ἔΒΕΝ ΖΩΒ ΝΙΒΕΝ ΚΕ ΓΑΡ ΡΩΜΙ ΝΙΒΕΝ ἢΤΕ ΦΤ 20
 ΜΜΑQ ΧΑ ΤΟΤΟΥ ἔΒΟΛ ΕΥΩΛΗΛ ἢ ΠΙἔΖΟΥQ
 ΝΕΜ ΠΙἔΧΩΡΣ. ΕΩΩΠ ΔΕ ΖΩΙ ἢΘΟ ΟΥΣΖΙΜΙ
 ΟΥΟΣ ΜΟΝΟΝ ΝΟΥΝΙ ἢ ΧΡΟQ ΖΗΠ ἢ ἔΗΤ ΤΩΝΙ
 ΡΝΒ. Α. ἢΤΕΝΩΛΗΛ ΕΥΣΟΠ ΟΥΟΣ ΜΕΝΕΝΣΑ ΠΩΛΗΛ |
 ΤΗΝΑΙΝΙ ἢ ΠΙΚΟΥΛΑΤΩΡ ἔΤΕΜΜΑQ ἢΤΕΝΑQ ἔΡΟQ 25
 ΟΥΟΣ ἢΤΕΝ ΕΡ ΔΣΠΑΣΕΘΕ ΜΜΟQ ἢ ΡΩQ ΝΕΜ
 ΡΩQ ἔΩΩΠ ΖΟΛΩΣ ΤΕ ἢΠΩΑ ἢΧΟΥΩΤ ἔΒΟΥΝ
 ἔΒΕΝ ΠΕΡΣΟ. ΠΙΔΙΑΒΟΛΟΣ ΔΕ ἔΤΑQἔΜΙ ΧΕ Ἄ

εγφημιὰ ἴσυνκλήτικη ὀρβεῖ ἐβοῦν σασα
 νιβεν ἀρκωτ̄ ἵσα πιρητ̄ ἵ φωτ ὀγοῖ ἀφ ἐρ
 ρητς ἵ ωιβτ̄ ἵ περῖνι ἀφ ἐρ φοριν ἵ οὔμορ-
 φη ἐσφεινοῦτ̄ ἐμαῶ. Ἰςῖμι δε ἐτ ται-
 νοῦτ̄ εγφημιὰ ἴσυνκλήτικη ἐταςναῦ ἐροῦ ρε 5
 ρηβ. β. ἀρρωιβτ̄ ἕβεν περῖνι ἀσ ἐρ ροτ̄ ἐμαῶ | ἀσῶ
 ἐβολ ἐσχω ἵμος ρε παρχηαγγελος μιχαηλ
 ἀρι βοῆθιν ἐροι ἕβεν ται οὔνοῦ ἵ ἀναγκη φη
 ἐταρῆονῆβεν ἵ ἴσχομ τηρς ἵτε πιχασι ἀρι
 βοῆθιν ἐροι ρε κσωοῦν ὠ πῶς ρε ἵθοκ πε 10
 ἐτ ἀ παμακαριος ἵ ραι τηιτ̄ ἐ τοτ κ ἕα
 τρη ἵπατ̄ ἐρῖ ἐβολῆβεν σωμα ρε χας ἐκεῶπι
 ἐκρωις ἐροι οὔοῖ ἐκοι ἵ σῶβτ̄ ἐτ ταχροῦτ̄
 ἐβολῆβεν ἐπιβοῦλη νιβεν ἵτε πιχασι. φαι δε :
 ἐταςχοῦ ἀσ ἐρ σφραγισιν ἵμος ἕβεν φραν 15
 ρηγ. α. ἵ φωτ̄ νεν πωρηι νεν πιπῶδ̄ ἐθ ὀγᾶβ |
 οὔοῖ ἕβεν ἴοῦνοῦ ἀ παιὰβολος βολ ἐβολ
 νεν νεφ̄ἐνεργιὰ τηροῦ ἵπεσ̄ῖθο ἐβολ ἵ φρητ̄
 ἵ οὔσταχοῦλ. Μενενσα ναι δε ἀ παιὰβολος
 οὔονῆρ ἐροσ μενενσα οὔχοῦ ἐροι ἵ πσμοτ̄ 20
 ἵ οὔρωμι ἵ ἐθῶ ερῶνοῦ ἐμαῶ ἐρε οὔ-
 μορφη ἵμοῦ ἵ φρητ̄ ἵ οὔβιε ἵ βαεμπι ἐρε
 νερβαλ ἵεῖ ἵ σνοῦ ἐμαῶ ἐρε πιρῶι ἵτε
 τερ ἀφε τεσ ἐ πῶι ἵ φρητ̄ ἵ οὔριρ ἵτωοῦ
 ἐρε οὔσηρῖ ἵ ρο ἕθοκεμ ἕβεν τερῆις ἐροι 25
 ρηγ. β. ἵ χαιε ἐμαῶ. Οὔοῖ ἐταρῶῖ ἐρατῶ | ἵ
 πεσ̄ῖθο ἐβολ ἀ περσῶοιων ῶῶ ἐβολ ναρ-
 ρας ἐμαῶ. Εγφημιὰ δε ἴσυνκλήτικη

ἔτασναυ ἔροϋ ἔταρσιβ† βεν περῖνι βεν †οϋ-
 νοϋ ασζωλ ἔροϋν ἔ πεσκοιτων ασἀμομι ἢ
 †ζικων ἔρε πιλγμνη ἢτε πιαρχηἀγγελος ἔθ
 οϋαβ μιχανλ ἐρ ζωγραφιν ἔρος ασωπι ασ
 ἐρ ἀμαληκ ἔβοϋν ἔρος ασωϋ ἔβολ εσχω 5
 ἢμος κε πιαρχηἀγγελος ἔθ οϋαβ μιχανλ
 ἀρι βοηθῖν ἔροι ἢτεκναρμετ ἢ τοτϋ ἢ πιςα-
 ἢχροϋ. Πιδιἀβολος δε ασωπι ἐρῶσι ἔρατϋ
 ρηδ. α. σαβολ | ἢ φρο ἢ πικοιτων ἐπι δε ἢπε ρξεμ-
 χομ ἢ ζωλ ἔβοϋν εῶβε πωοϋ ἢ πιαρχηἀγ- 10
 γελος ἔθ οϋαβ μιχανλ ἔταρμαρ πικοιτων
 ἀρταλε περϋτηβ ρικεν περψαι ἀρσεκῆρωοϋ
 ἔβολβεν περξεβψαι ἐρωϋ ἔβολ ἐρχω ἢμος
 κε ὦ βιὰ οϋ πε †νααῖϋ ἢε ἐγφημιὰ ἀλῖ ἔ-
 βοϋν ψα ρο ειοϋωϋ ἔ ἐρ ζαλ ἢμο οϋορ 15
 ἢτασοκι ἔ πτακο νεμνη ἀικεμ† ἔρε βρηοϋτ
 ἔροι εῶβε ται φοχι ἢ ψε ἀρε ἀμομι ἢμος ἢ
 ψορπ μεν ἀιτοϋνοσ πιλαοσ ἢτε νηιοϋαδαι
 ρηδ. β. ἔκεν μεσιὰσ φη ἔτ οϋμοϋτε | ἔροϋ κε πῶε
 εἰμεϋῖ νηι πε κε †ναψκωρϋ ἢτερσομ ἀρθε- 20
 βιοι νεμ τα σομ τηρσ βατεν πιψε ἢτε πις-
 ταγροσ Οϋορ ἰκεν ψορπ ἀνοκ πε ἔτ δι ἐρ
 ζαλ ἢ ἀαμ νεμ ἐγὰ ἀιθροϋ ἐρ παρabanῖν
 ἢ †εντολη ἢτε φ† ἀιαιτοϋ ἢ ψεμμο ἔ πι-
 παρὰδικοσ νεμ νημα ἢ ωπι ἢ οϋωῖνι. Ἀνοκ 25
 ον πε ἔται ἐρ ζαλ ἢ να ἀγγελος ψατ οϋ-
 ριτοϋ ἔβολβεν ποϋωοϋ ἀνοκ πε ἔται ρε
 νιὰφωφ ἐρνοβι ψαντε φ† ροτοϋ ἔβολβεν

ΠΙΜΩΟΥ ἢ ΚΑΤΑΚΛΥΣΜΟΣ. ἌΝΟΚ ΠΕ ἘΤΑΙΤΑΜΕ
 ρ̄ΠΕ. α. ΝΙΡΕΜΣΟΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ | ΝΕΜ ΘΕΣΩΙΜ
 ΝΕΜ ΖΩΒΟΙΝ ΕΘΡΟΥ ἸΡΙ ἢ ΝΑΙ ΝΙΩ† ἢ ΠΑΡΑ-
 ΝΟΜΙΑ ΨΑΝΤΕ Φ† ΖΩΟΥ ἘΧΩΟΥ ἢ ΟΥΧΡΩΜ
 ΝΕΜ ΟΥΘΗΝ ἢ ΤΕΡΡΟΤΟΥ ἘΒΟΛ. ἌΝΟΚ ΠΕ ἘΤΑΙ- 5
 ΤΑΜΕ ἸΕΖΑΒΕΛ Ἐ ΦΝΟΒΙ ΑΙΨΩΤΕΒ ἢ ΠΙ ΚΕ ΔΧΑΒ
 ΝΕΜΑΣ ἪΕΝ ΤΕΣ ΠΑΡΑΝΟΜΙΑ. ἌΝΟΚ ΠΕ ἘΤΑΙ-
 ΤΟΥΝΟΣ ΝΕΝΨΗΡΙ ἢ ΠΙΣΛ ἘΧΕΝ ΔΑΡΩΝ ΑΥΨΩΠΙ
 ΕΥ† ἢ ΚΑΖ ΝΑΦ ΨΑΤΕ ΡΘΑΜΙΘ ΝΩΟΥ ἢ ΟΥΜΑΣΙ
 ἢ ΤΟΥΨΕΜΨΙ ἢ ΜΟΦ Ἐ Ἄ Φ† ΧΩΝ† ἘΡΩΟΥ ΟΥΟΣ 10
 ΔΡΡΟΤΟΥ ἘΒΟΛ. ἈΠΛΩΣ ΝΟΒΙ ΝΙΒΕΝ ἌΝΟΚ ΠΕ
 ρ̄ΠΕ. β. ἘΤΑΙΘΡΟΥΨΩΠΙ. Ω ΜΙΧΑΗΛ ΜΗ ἢ ΘΟΚ ΔΝ ΠΕ |
 ἘΤΑΚΣΑΤ ἘΒΟΛἪΕΝ ΤΦΕ ΝΕΜ ΝΑ ΑΓΓΕΛΟΣ ΔΥΒΙΤ
 ἘΒΡΗΙ Ἐ †ΛΥΜΝΗ ἢ ΧΡΩΜ ἘΘ ΜΟΖ. Ω ΜΙΧΑΗΛ
 ἸΣ ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΑΙΧΑΥ ΝΑΚ ΔΝΨΩΠΙ ἢ ΖΗΛ 15
 ΕΜΝΗ ΝΕΜ ΝΑΙ ἪΕΝ ΠΙΑΗΡ ἢ ΜΑΥΑΤΕΝ ἘΝΧΟΡ
 Ε ΝΗ ἘΤΕΝΝΑΨΧΕΜΣΟΜ ἢ ΤΑΖΩΟΥ. ΟΥΑΙ ἪΕΝ
 ΟΥΠΟΡΝΙΑ ΚΕ ΟΥΑΙ ἪΕΝ ΟΥΜΕΤΝΩΙΚ ΟΥΑΙ ἪΕΝ
 ΟΥΑΝΑΨ ἢ ΝΟΥΧ ΚΕ ΟΥΑΙ ἪΕΝ ΟΥΚΑΤΑΔΑΛΙΑ
 ΟΥΑΙ ἪΕΝ ΟΥΧΡΟΦ ΚΕ ΟΥΑΙ ἪΕΝ ΟΥΜΕΤΣΑΝΚΟΤΣ 20
 ΟΥΑΙ ἪΕΝ ΟΥΧΟΣ ΚΕ ΟΥΑΙ ἪΕΝ ΟΥΕΛΚΨΑΙ ΟΥΑΙ
 ἪΕΝ ΟΥΒΙΟΥΓΙ. ΕΨΩΠ ΔΝΨΑΝἘΜΙ ΧΕ ἢ ΠΕ ΝΨ-
 ρ̄ΠΕ. α. ΧΕΜΣΟΜ ἘΡΟΦ | ἪΕΝ ΟΥΧΟΡΧΣ ἢ ΠΑΙ ΡΗ† ΨΑΝ-
 ἸΝΙ ἘΖΡΗΙ ἘΧΩΦ ἢ ΟΥΖΙΝΙΜ ΕΦΩΨ ΧΕ ΧΑΣ ἢ ΝΕΦ-
 ΡΩΙΣ ἢ ΤΕΦ ΕΡ ΟΥΣΟΠ ἢ ΨΛΗΛ ἪΑ ΝΕΦΝΟΒΙ. 25
 ΖΗΠΠΕ ΛΟΙΠΟΝ ΔΝΧΩ ἢ ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΝΑΚ
 ΕΨΤΕΜΘΡΕΝΝΑΥ Ἐ ΠΕΚΖΟΧ Ε ΤΕΚΜΟΡΦΗ † ΖΟ†
 ΝΑΝ ἘΜΑΨΩ ΟΥΟΣ ΤΕΚΣΤΟΛΗ ἘΤ ἪΕΝ ΤΑΙ ΖΩΓ-

ραφιά ἐτ ἕεν ται φοχι ἢ ῥε εσφωτῆ ἕεν
 ἕανφάβρι ἢ λογιάναν ἀσβρο ἐ ται νιωτ ἢ
 κομ ἢ φοογ. Οὔϋε φη ἐταγαιῖ ἢ σταγρος
 ῥατε ρφωρκ ἢ τα νογνι ἕα τῆη ἢ φοογ
 ρηϛ. β. οὔϋε ον τῆνογ πε ερε | τεκρικων φωτῆ ἐροϛ 5
 ὦ μιχανῆ πε ἐτας ερ κωλιν ἢμοι ογοῆ ἀσβρο
 ἐροι νεμ τα κομ τηρϛ ἢ φοογ ἢπ ἀσχατ
 ἢταχῶκ ἢ πα οὔϋω ἐβολ νεμ εὔφημιὰ
 τῆσῖνκλητικη. Ὡ βιὰ ἢ φοογ ἐρε μιχανῆ τ
 ἕισι νηι σα σα νιβεν αιῆω οὔπε τῆνααιῖ νε 10
 ὦ εὔφημιὰ τῆσῖνκλητικη ἀρε χῶ ἢμοϛ τῆνογ
 χε τῆναῶχεμκομ ἐρο αν ἐρε ερ ἕαριν ἐ ται
 κογχι ἢ φοχι ἢ ῥε ἐτ ἕεν νεχιχ. Ιϛχε ἀῆα
 ἰε ἀρι ἐμι νε χε τῆηνογ ῥα ρο ον ἕεν οὔε-
 ροογ ἐρε σῶογν ἢμοϛ αν ἐτε σογ ἰβ ἢ 15
 ρηϛ. α. παῶνι | πιῆροογ ἐτεμμαγ ῥαὔχεμ μιχανῆ
 ερῑοῦητ νεμ νιαγγελοϛ ερφάβτ νεμ τῆγ-
 γελικη τηρϛ σαβολ ἢ πικαταπεταςμα ἢτε
 φιωτ εῑβε νιμῶογ ἢτε φιλῆρο ἢ χημι ογοῆ
 εῑβε νιῶτ νεμ νιμῶογ ἢ ῆωογ. Οὔοῆ 20
 τῆσῶογν ἀνοκ ἢ φαι χε ῥασῶωπι ἢτεῖ ερ
 ϛ ἢ ἐῆροογ νεμ [ϛ] ἢ ἐχωρῆ ἢπ ἀρκην ερτωβῆ
 ογοῆ ερφάβτ ἀτῑνε τῶογνογ ἐ πῶωι ῥαντε
 φτ ῑωτεμ ἐροϛ ἢτεῖ ερ χαριῆεσῑε ναῖ ἢ
 πεῖ ἐτημα. λοιπον αιῶανι ἐ πιῆροογ ἐτεμ- 25
 ρηϛ. β. μαγ | τῆναι νε εἰσεβτωτ ἕεν ται νιωτ ἢκομ
 ἢταῆμοι ἢ ται φοχι ἢ ῥε ἐτ ἕεν νεχιχ ἢταλι
 ἢ μεροϛ μεροϛ ἐῆρηι ἐχεν τε ἀφε ἢτεναγ χε

τεραξε ἢ παρχναγγελος μιχανλ ἴναι ἵντεφ
 ερ βοηῖν ἔ ρομπι ἔζοογ ἔτεμμαγ. Ναι δε
 εσσωτεμ ἔρωογ ἵχε τςζιμι ἢ σαβη ἔτεμμαγ
 ασβι νας ἢ τζικων ἵτε παρχναγγελος μι-
 χανλ ασβοχι ἵσωφ σαβολ ἢ φρο ἢ πεσκοιτων 5
 ογοζ ἕεν τογνογ αq ερ αθογωνε ἔβολ ἢ
 ρνη. α. πεσῖθο τςζιμι δε ἔτ | ταινογτ ἔτεμμαγ
 εγφημιὰ τςγνκλητικη ασωπι εσιρι ἢ ζαντζο
 nem ζανωληλ εγωω ἢ πιέζοογ nem πιέ-
 χωρζ ἵσxen πιέζοογ ἔτ α παιδῖβολος ωε ναq 10
 ἔβολ ζαρος ωα πιέζοογ ἔταρχος κε τῆνογ
 ἵτατ nemε ἔτε σογ τβ ἢ παῶνι πε. Ογοζ
 ναστζο ἢ φτ πε nem παρχναγγελος ἔθ
 ογав μιχανλ εθρεφωπι νας ἢ βοηθος nem
 ναωτ. Ασωπι δε ἕεν σογ τβ ἢ παῶνι 15
 πεζοογ ἢ παρχναγγελος μιχανλ ἄ εγφημιὰ
 ρνη. β. σοβτ ἢ νηέτογ να ερ χριὰ | ἴμοq ἔ πωαι
 ἢ μιχανλ ἵτε τπροσφορα nem ταπαρχη ἵτε
 πιλαος ἕεν πιτοπος ἵτε πσοβτ ἢ νισνηογ
 ἕεν πιμα ἢ ωπι μενεσα τζιρηνη απλωс 20
 ασqi φρωογω ἢ πωαι ἢ καλωс κατα πέτсωε
 ἔπι αη νε ογpamaδ τε ἔμαωω. Παιδῖβολος
 δε πιμαсте πεθnaneq ἢ сноγ niben ἴπε
 qωqai ἔροq εqnaγ ἔ παῖγαθος ἔρε ται сζιμι
 ἵρι ἴμωογ εссoβτ ἴμωογ εθрестнитоγ ἕен 25
 πωαι ἢ παρχναγγελος ἔθ ογав μιχανλ
 ρνη. α. ἔт α πιογωινη ἵ ἔβολ ἢ | ζανατοογι ἢ σογ
 τβ ἢ παῶνι ἔτι εсozi ἔ ратс εсωληλ ἢ

φναγ ἢ ὤωρη εσερέτιν ἢ φτ ἕεν φραν ἢ
 παρχναγγελος μιχανλ εθρεφῶρι ἐ ρατq
 νεμας ὡατ εσχωκ ἐβολ ἢ πιωεμωι ἐταc-
 ζιτοτc ἐροq ογοz ἢ τεφναzμεc ἐ πικοτc
 τηρογ ἢ τε παιδβολοc. Ζηπτε ἰc παιδβολοc 5
 αqι αqῶρι ἐ ρατ q ἢ πεcμῶο ἐβολ εqoi ἢ
 πcμοτ ἢ ογαρχναγγελοc ἐρε zαννωτ ἢ
 τεnz ἢ μοq εqμηρ ἢ ογμοxḃ ἢ νογv zixen
 pñō. v. τεqτπι εqτοτc ἢ ὦνι ἢ μνι | ερε ογxλομ
 zixen τεqάφε αqθαμιογτε ἐβολῆεν zανῶνι 10
 ἢ μαργαριθc ἐναωε ἢ cογeνογ ἐρε ογω-
 φωτ ἢ νογv ἕεν τεqχιx ἢ ογῖnam ἀλλα πι-
 μνινι ἢ τε πιcταγρεc ἐθ ογav xη zixωq αν.
 Ἐταqι αqορι ἐρατq ἢ πεcμῶο ἐβολ εqḃεν
 παι νιωτ ἢ ωογ ἢ ται μαιν. ἐταcναγ ἐροq 15
 ac ep zot ἕμαωω aczei zixen πικαzι. Ἴθοq
 δε αqττοτc αqτογνοcc πεχαq nac xε ἢ π ep
 epzot ὦ τcziμι ἐτ ταινογτ ἢ πεμῶο ἢ φτ
 p̄z. a. nem νεqαγγελοc ἐθ ογav | xερε τcziμι ἐτ
 a πεcμακαριοc ἢ zai xem zmot ἢ πεμῶο ἢ 20
 φτ. Ἴθο δε zoi a πεμακαριcμοc ὡωπι ἢ
 φρητ ἢ ογλαμπac εq ep ογωινι ἢ πεμῶο ἢ φτ
 Xερε θη ἐτ a nec θγcῖa nem nec ἀγαπη ὡωπι ἢ
 φρητ ἢ ογcοβτ ἢ αδαμαντινον ἐ τcικογμενη
 τηpc xε ἢ νε παιδβολοc ετ ζωογω ep zal 25
 ἢ μοc. Αρι πιcτεγῖν ννι ὦ τcziμι ἐτ cμα-
 ρωογτ xε εἰννογ ἐβολzιτεν φτ πιπαντο-
 κρατωρ διναγ ἐ νε ὡληλ ἐτ ἀρεαιτογ ἢ

ῤΖ. Β. ΦΟΥΓ ΑΓΙ Ε ΠΩΩΙ Ν ΠΕΜΘΟ Ν ΦΤ | ΕΥ ΕΡ
 ΟΥΩΙΝΙ ΕΖΟΤΕ ΦΡΗ Ν ΟΥΘΒΑ Ν ΚΩΒ Ν ΣΟΠ
 ΑΥΩΠΙ ΕΥΖΙ ΑΚΤΙΝ ΕΒΟΛ ΕΜΑΨΩ ΑΥΘΘΟΡΤΕΡ
 Ν ΤΑΓΓΕΛΙ ΤΗΡΣ. ΟΥΟΣ ΛΟΥΟΡΠΤ ΨΑΡΟ ΝΧΕ
 ΦΤ ΟΥΟΣ ΑΡΧΩ Ν ΖΑΝΣΑΧΙ ΝΗ ΧΕ ΝΤΑΧΟΤΟΥ 5
 ΝΕ ΧΕ ΧΑΣ ΝΤΕΣΩΤΕΜ ΝΝΗ ΕΘ ΝΑΙ ΕΒΟΛΒΕΝ ΡΩΙ
 ΖΙΝΑ ΝΤΕΧΙΜΙ Ν ΟΥΝΙΨΤ Ν ΤΑΙΘ Ν ΠΕΜΘΟ Ν
 ΦΤ. ΤΕ ΣΩΟΥΝ ΧΕ ΑΡΚΗΝ ΕΧΟΣ ΝΧΕ ΦΤ ΧΕ
 ΡΣΩΤΠ ΝΧΕ ΠΙΣΩΤΕΜ ΕΖΟΤΕ ΠΙΨΟΥΨΩΟΥΨΙ ΟΥΟΣ
 Ε ΑΡΕ ΨΑΝ ΕΡ ΑΤ ΣΩΤΕΜ ΝΣΑ ΝΗ Ε ΤΝΑΧΟΤΟΥ 10

ῤΖΑ. Α. ΝΕ ΑΝΟΚ ΑΝ ΠΕ | ΕΤ ΑΡΕ ΕΡ ΑΤ ΣΩΤΕΜ ΝΣΩΨ
 ΑΛΛΑ ΦΤ ΠΕ ΣΣΒΗΟΥΤ ΓΑΡ ΧΕ ΑΤ ΣΩΤΕΜ ΝΙΒΕΝ
 ΑΨΩΠ ΉΒΕΝ ΠΤΑΚΟ. ΑΣ ΕΡ ΟΥΩ ΝΧΕ ΤΣΖΙΜΙ
 Ν ΣΑΒΗ ΕΣΧΩ ΝΜΟΣ ΧΕ ΜΑΤΑΜΟΙ ΧΕ ΑΨ ΝΕ
 ΝΙΣΑΧΙ ΕΤΑΡΖΕΝΖΩΝΚ ΕΡΩΟΥ ΝΧΕ ΦΤ ΕΘΡΕΚ- 15
 ΧΟΤΟΥ ΝΗ ΑΝΟΚ ΤΝΑΛΙΤΟΥ ΟΥΟΣ ΝΤΑΑΡΕΖ
 ΕΡΩΟΥ. ΑΡΕΡ ΟΥΩ ΝΧΕ ΠΙΔΙΑΒΟΛΟΣ ΕΡΧΩ
 ΝΜΟΣ ΧΕ Α ΦΤ ΖΟΝΖΕΝ Ε ΤΟΤ ΕΙΝΗΟΥ ΕΒΟΛ-
 ΖΙ ΤΟΤΩ ΕΙΝΗΟΥ ΖΑΡΟ ΧΕ ΖΩ ΕΡΟ ΕΡΕΤΑΚΟ Ν
 ΠΕΤΕΝΤΕ ΠΕΜΑΚΑΡΙΟΣ Ν ΖΑΙ ΑΡΕ ΧΩ ΝΜΟΣ ΧΕ 20

ῤΖΒ. Β. ΕΙΤ ΑΓΑΠΗ ΒΑ ΠΟΥΧΑΙ | Ν ΤΕΡΨΥΧΗ. ΙΣ ΠΕΖΑΙ
 ΑΨ ΕΡ ΚΛΗΡΟΝΟΜΙΝ Ν ΝΙΑΓΑΘΟΝ ΝΤΕ ΘΜΕΤΟΥΡΟ
 Ν ΝΙΦΗΟΥΙ. ΟΥ ΓΑΡ ΕΡΟ ΠΕ Ε ΠΑΨΑΙ Ν ΝΑΙ
 ΠΡΟΣΦΟΡΑ ΝΕΜ ΝΑΙ ΑΓΑΠΗ ΤΗΡΟΥ ΕΡΕΤ ΝΜΩΟΥ
 ΝΕΜ ΝΑΙ ΨΛΗΛ ΕΤ ΟΨ ΕΡΕ ΙΡΙ ΝΜΩΟΥ. Τ ΟΥ- 25
 ΚΟΥΧΙ ΟΥΟΣ ΧΑ ΟΥΚΟΥΧΙ ΉΒΕΝ ΠΕΝΙ ΜΗΠΩΣ
 ΝΤΕ ΕΡ ΉΑΙΕ ΜΕΝΕΝΣΑ ΟΥΣΗΟΥ. ΟΥΟΣ ΜΕΝΕΝΣΑ
 ΝΑΙ ΕΨΩΠ ΝΤΕ ΠΙΔΙΑΒΟΛΟΣ ΝΑΥ ΕΡΟ Ν ΠΑΙ

ρητ̄ ἐρε †αγαπη ρναχορ̄ ἐρο̄ ἵτερω̄ ἐβολ̄
 ἢ πετεντε̄ κατᾱ φρητ̄ ἐταρω̄ ἐβολ̄ ἢ
 ρζβ. α. νιζυπαρχοντᾱ ἵτε̄ ιωβ̄ | Ἐπῑ αη̄ ιωβ̄ ζω̄
 ναφῑρῑ ἢ παῑ ρητ̄ ἢ νιζηκῑ εῶβε̄ φαῑ αρατακο̄
 ἢ πεν̄ταρ̄ τηρη̄ ογορ̄ αρω̄λ̄ ἵπερ̄ κε̄ σω̄μα 5
 ἕεν̄ ζαν̄ρεντ̄ εγρω̄οῡ νεν̄ νῑκαρ̄ ἵρητ̄
 ἵτε̄ νερω̄ρη̄ νεν̄ νερω̄ρη̄ (sic) αρω̄ρε̄ πῑνι
 ρη̄ῑ ἕρη̄ῑ ἕρω̄οῡ ογορ̄ αγω̄οῡ ἢ ογορ̄ ἢ
 ογω̄τ̄. Ιε̄ φη̄ ἐθ̄ ογ̄αβ̄ οη̄ αρω̄βιᾱ αρω̄χορ̄ ἐρορ̄
 εῶβε̄ νῑμετ̄ναητ̄ ἕ̄ ναφῑρῑ ἵμω̄οῡ ερω̄κω̄ς ἢ 10
 νῑσω̄μᾱ ἵτε̄ νη̄ ἕτ̄ ερω̄αχε̄μο̄οῡ εγω̄ω̄γτ̄
 ερω̄ω̄μ̄ς ἵμω̄οῡ ἅ̄ παῑδ̄αβ̄ολο̄ς̄ χορ̄ ἐρορ̄
 ρζβ. β. αρῑνῑ ἕρη̄ῑ ἕρω̄οῡ ἢ ογω̄μετ̄ρη̄κῑ κε̄ περ̄ |
 ογ̄ραμᾱδ̄ ἕμᾱω̄ πε̄. Ἐ̄ π̄βᾱε̄ αρω̄ρε̄ νῑδ̄
 αχε̄ρμη̄ ἕχεν̄ νερω̄βαλ̄ αγω̄ῑ ἢ̄ βελλ̄ε̄ μαλλ̄ον 15
 ζαν̄ζαλα†̄ αν̄ νε̄ ἢ̄ παῑ ρητ̄̄ αλλᾱ ἵθεο̄ρ̄
 παῑδ̄αβ̄ολο̄ς̄ πε̄ νεν̄ ζαν̄ κε̄ δε̄μων̄ αγω̄ ερ̄
 πῑςμο̄τ̄ ἢ̄ νῑζαλα†̄ αγω̄ῑ ἢ̄ βελλ̄ε̄ εῶβε̄
 πογω̄χορ̄ ἕβο̄υν̄ ἐρορ̄. λοῑπον̄ τᾱω̄ρη̄ῑ ἕω̄πῑ
 τερᾱσω̄τεμ̄ ἵσω̄ῑ κατᾱ πῑογ̄αρ̄σαρ̄η̄νῑ ἵτε̄ π̄δ̄ς 20
 ζω̄ ἐρο̄ ἕεν̄ ναῑ ρβ̄ηο̄γῑ ἢ̄ παῑ ρητ̄̄. Αρω̄χορ̄
 νη̄ῑ οη̄ ἵχε̄ φ†̄ χε̄ ἅχορ̄ νε̄ χε̄ ρη̄ππε̄ ἵμον̄
 ω̄ρη̄ῑ ω̄ω̄π̄ νε̄ νεν̄ πεμᾱκαρῑο̄ς̄ ἢ̄ ραῑ ἅρῑς-
 ρζβ. γ. ταρ̄χορ̄ πῑστρατ̄γλατ̄η̄ς̄ λοῑπον̄ | τ̄ωνῑ ἵτε̄
 ρε̄μ̄ςῑ νεν̄ ογω̄ρω̄νῑ ερω̄ταῑνο̄γτ̄ χε̄ ερε̄ χφο 25
 ἢ̄ ογω̄ρη̄ῑ νεν̄μαρ̄ Χε̄ χας̄ αρω̄ω̄αν̄ῑ ἕβολ̄ἕεν̄
 σω̄μᾱ ἵτερ̄ ερ̄ κλη̄ρονο̄μ̄ιν̄ ἢ̄ φη̄ τ̄ εν̄τε̄ ογορ̄
 ἵτερω̄ω̄πῑ ερω̄ῑ ἢ̄ πεμε̄γῑ ἅρω̄ω̄αν̄ῑ ἕβολ̄ἕεν̄

ϸΩΜΑ ΕΡΕ ΕΡ ΟΥ ΕΡΕ ΟΙ Ν ΑΤ ΩΗΡΙ ΜΜΟΝ
 ΖΛΙ Ν ΖΕΛΠΙϸ ΝΑΩΩΠΙ ΝΕ ΩΔ ΕΝΕΖ. ΟΥΟΖ
 ΑΡΟΥΑΖϸΑΖΝΙ ΝΗΙ ΟΝ ΝΧΕ Πϸϸ ΧΕ ΑΧΟϸ ΝΕ
 ΕΩΩΠ ΤΕΡΑϸΩΤΕΜ ΝϸΩΙ ΝΤΕ ΖΕΜϸΙ ΝΕΜ ΖΑΙ
 ΙΕ ΖΕΜϸΙ ΝΕΜ ΗΛΛΑΡΙΧΟϸ ΦΗ ΕΤ ΤΤΩΝ ΝΕΜ 5
 ρζΓ. Β. ΟΝΝΟΥΡΙΟϸ ΠΟΥΡΟ | ΖΗΠΤΕ ΓΑΡ ΑΡΟΥΩΩ Ε
 ϸΟΒΤ Ν ΠΕΡϸΤΡΑΤΕΥΜΑ ΕΡΟΥΩΩ Ε ΩΛΙ ΝΤΕΡ
 ΜΕΤΟΥΡΟ Ν ΤΟΤϸ ΟΥΟΖ ΝΤΕΡ ΕΡ ϸϸ Ε ΝΙΧΡΗΜΑ
 ΤΗΡΟΥ ΝΤΕ ΝΙΡΩΜΕΟϸ ΤϸΖΙΜΙ ΔΕ ΕΤΕΜΜΑΥ Ν
 ϸΑΒΕ ΕΥΦΗΜΙΑ ΔϸΕΡ ΘΑΝΕϸΘΕ Ε ΝΙΜΕΤϸΑΝΚΟΤϸ 10
 ΝΤΕ ΠΙΔΙΑΒΟΛΟϸ ΟΥΟΖ ΑϸΕΜΙ ΧΕ ΝΘΟΥ ΠΕ ΕΤ
 ϸΑΧΙ ΝΕΜΑϸ ΖΙΤΕΝ ΝΕΡϸΑΧΙ ΕΘ ΜΕΖ Μ ΠΑΘΟϸ
 ΝΘΟϸ ΔΕ ΠΕΧΑϸ ΝΑϸ ΧΕ ΜΑΤΑΜΟΙ ΧΕ ΑϸϸΗΟΥΤ
 ΝΘΩΝ ΗΕΝ ΝΙΓΡΑΦΗ ΧΕ ΜΠ ΕΡ Τ ΑΓΑΠΗ ΟΥΔΕ
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 ΡΖΕ. Β. ÆΕΝ ΠΕCΙΕΒ Æ ΦΑΤ | ΧΕ ΧΑC ΑCΨΑΝΩΨ ÈΒΟΛ-
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 ρζζ. α. ΝΤΕΝ ΦΤ ΙCΧΕΝ ΠΙÈΖΟΟΥ ÈΤ Α ΠΙΔΙΔΒΟΛΟΣ | Ι
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 ΜΑΥ ΕΡΦΑΒΤ Μ ΠΕΜΘΟ Μ ΦΤ ΕΘΒΕ ΝΙΜΩΟΥ 25
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 Α ΠCC ΟΥΟΡΠ ΨΑΡΟ ΕΡΙΨΩΠΙ ΕΙ ΕΡ ΒΟΗΘΙΝ

ἐρο ὡατε φρη ζωπ ἰ φοογ χε χας ἴνε
 ρζζ. β. ρι ἴνε πιερηχ ἐτ ζωογ | ἴτερ ερ π ἐτ ζωογ
 νε ἔθε φαι π ετ σφνε πε ἴτει ἴτε ογῶπ
 ἴμοι χε αἰχω ἴσῶι ἴ τα ἀγγεῖλι αἴ ὡαρο Ἀσ
 ερ ογῶ ἴνε εγφημιὰ †σῆκκλητικη πεχας 5
 ναρ χε αἰσῶτεμ ἕεν πιεγαγγελιον ἐθ ογᾶβ
 χε ἕεν πιςῶογ ἐτ α πιδιαβολος † ἴ περογοι
 ἐ πενσῶτηρ ἴ ἀγαθος εθρερ ερ πιραζιν
 ἴμορ Ἀρχος ναρ ζωρ χε φᾶβτκ ἴτεκογῶπ
 ἴμοι ἀνοκ †να† νακ ἴ νιμετογρωογ τηρογ 10
 ἴτε πικοςμος νεμ πογῶογ Ογος ἀ πᾶτ ἐμι
 ρζη. α. ἴ †ογνογ χε ογσα ἴ πετρωογ νε | λρ ερ
 ἐπιτιμαν ναρ μηπωσ ἴθοκ πε φη ἐτεμμαγ
 εκογῶ ἐ ἐρ ραλ ἴμοι Ἀρ ερ ογῶ ἴνε
 πιδιαβολος χε ἀνοκ ἀν πε φη ἐτεμμαγ ἴνε 15
 σῶπι ἴμοι ἐνερ ἴ ἀῶ ἴ ρη† ερε φη
 ἐτεμμαγ ναξιμι ἴ παι νιῶ† ἴ ῶογ ἐ †ερ
 φοριν ἴμορ ἴσῆεν πιναγ γαρ ἐταρ ερ ἀτ
 σῶτεμ ἴσα †εντολη ἴτε πῶσ ἀρῶωντ ἐρορ
 ἀρογᾶρσαρνε νηι ἀνοκ μιχανλ αἰβαῶρ ἐβολ 20
 ἴπερ ῶογ τηρ Ἀσ ερ ογῶ ἴνε †εζιμι
 ρζη. β. ἐτταινογτ εσχω ἴμος χε ἴσῆε ἴθοκ | πε
 μιχανλ ἀρῶων πιμηιμι ἴτε πισταγρος ερ
 ρῆεν πεκῶβωτ κατα πιρη† ἐ †ναγ ἐρορ
 ερφοτρ ἐ ται ρικων ερε πιχαρκτηρ ἴτε 25
 μιχανλ φοτρ ἐβολ ἐρος Ἀρ ερ ογῶ ἴνε
 πιδιαβολος ερῶω ἴμος χε ναι· ζωγραφιὰ
 εγογῶ ἐ ταλε κοσμησις ἐχωογ ἴνε νιζῶ-

γραφος σε κας ερε τουτεχνη ναβι ωου η
 ζουδ Επι δη πιμνινη ντε πισταγρος η τοτεν
 αν ουδε βεν ταγγελι της Ας ερ ουω ησε
 εγφημια εσχω ημος σε η αω η ρητ ηνατεν-
 ρζθ. α. ζουτ νεκσασι | κε γαρ ματοι νιβεν εθ ναλ 5
 εβολ ζιτεν πογρο ηπαρε ελι η ρωμι χωκ
 ηπογασσαζνι εβολ εταγι εσβητη ουδε ηπ
 αγωπογ ερωου ε πτηρη εσβε σε ητεβς ητε
 πογρο ητοτου αν ουος ον νι κε σβαι ε ωαρε
 πογρο ουορπογ εβολβεν τεμμετογρο καν 10
 ζανσβαι η ζιρηνικον νε ηπαυτεν ζουτου
 ησε ουον νιβεν εωωπ σετηβς αν ε ησφραγικ
 ητε πογρο φαι δε ζωη πε η φρητ η νιαγγελος
 αυωανι ζιχεν πικαζι ερε πιμνινη ντε πισταγ-
 ρζθ. β. ρος ητε πογρο ητε πωου | ζιχωη αν η 15
 παυτενζουτου σε ζαναγγελος νε Αλλα
 τενναγφωτ σα βολ ημωου σε ζανδεμων
 νε μαλιςτα πινηωτ η αρχηαγγελος ητε
 νιαγγελος τηροη η αω η ρητ ρηαι ζιχεν
 πικαζι ητερωτεμεν πιζοπλον ητε ησφραγικ 20
 η ουχαι ητε περογρο ερηνοηυ ετε φαι πε
 πισταγρος εθ ουαβ ητε ηης ηχς πωηρι η
 φη ετ οηβ εωωπ χογωω ητατεν ζουτκ σε
 ηθουκ πε μιχανηλ πιρερνοζεμ χατ ηταινι
 ρυ. α. ζαροκ ητερωζικων η | ητεκ ερ ασπαζεσθε 25
 ημος ουος ανοκ ηναουωωτ ημοκ ατβνε
 ζητ β ε πτηρη Πιαδιβολος δε εταρναη σε
 ασορβεη ε βογν σα σα νιβεν ουος ηπ ερθεμ

ρλι ἢ ἀπολογία ἔχω ἢ περὶ μὲν ἐβολ οὐρο
 αὐτῶνς ἕν πῖμα ἐ νασρεμσι ἢ ἕντε εσοῶω
 εἰ γαρὸρ ἢ τρικῶν ἢ τε πῖρχηαγγελος ἐθ
 οῦαβ μῖχανηλ Ἀρῶνιτ ἢ περὶ σμοτ ἀρῶι ἢ πῖμι
 ἢ οὔμογι ἐρρεμρεμ ρωσ δε ἢ τε περὶ ἄρωου 5
 ρσ. β. μορ ἢ τπολις τῆρσ ἀρῶλεμ ἀρῶμοι ἢ |
 περὶ σμογτ ἀρῶσρ ἢ μοσ ρωσ δε ἢ τ εσχα τοτс
 ἐβολ φμογ οὔρο ἀρῶ ἢ ρανσασι ἢ πῖαι
 ρῆτ ον κε φαί πε πῖεροῶ ἔτ ἀρε ἰ ἐβολ
 χῖς ἢ ἕντε αἰβῖσι εἰσῶρσ ἐρο ἰс οὔνιῶτ 10
 ἢ σῆογ ἀλλὰ ἢ πῖ ὠσμεχομ ἐρο ὠα τῖναγ
 μαρε ρῖ τῖνογ ἢ τερῖναρμι. ἐβολῆεν να χῖς
 ἢ κε φη ἐρθε ἐρ ἕαριν ἢ μογ τῖρμι δε ἢ σῖβη
 ἐτεμμαγ νασρεσρῶσ ἐμαῶω πε ρωσ δε
 ἢ τεс χα τοτс ἐβολ ἐ φμογ αὐωῶ ἐβολ εсῶω 15
 ρσδ. α. ἢ μοσ κε πῖρχηαγγελος μῖχανηλ | ἀρι βονῆιν
 ἐροι ἕεν ται οὔνογ ἢ ἀναρκη ἔτι δε ἐρῶτ
 ἐτ ἢ καρ νас ἢ κε πῖαἰβολос ἰс πῖρχηα-
 γγελος ἐθ οὔαβ μῖχανηλ ἀρῶωνρ νас ἐβολ
 ἢ τῖοὔνογ ἐρ ἐρ φορῖν ἢ οὔαἰωμα ἢ βасῖ- 20
 λῖκον ἐρε οὔον οὔῶωτ ἢ νοὔβ χῖ ἕεν τερ-
 χῖς ἢ οὔῖναμ ἐβολ ἐρε πῖγῖποс ἢ πῖсτῖγροс
 ἐθ οὔαβ χῖ ρῖχῶρ Οὔρο ἀ πῖμα τῖρρ ἐρ
 οὔωῖνι ἐρῶτε φῖρ ἢ οὔῶβα ἢ κῶβ ἢ сῖπ
 Πῖαἰβολос δε ἐταρῖναγ ἐρογ ἀρῶω ἐβολ ἕεν 25
 οὔ ρῶτ ἐρῶω ἢ μοσ κε πα ὄс πῖρχηαγγελος
 ρσδ. β. μῖχανηλ αἰ ἐρ νοβῖ | ἐ τφε νем πεκῖμθο ἐβολ
 κε αἰ ἐρ τολμαν ρῶλωс αἰ ἐ ἕοὔν ἐ πῖμα ἐρε

τεκρικων ἢ ἕητηρ ††ζο ἔροκ ἢπ ἐρ τακοι ἕα
 τζη ἢ πα σογ ἄ πιρερ ἕαμιδ γαρ ἐρ
 σῦνχωριν νηι ἢ ζαν κε κοῦχι ἢ ἔζοογ Ἰθοοκ
 δε ὦ πα ὅς παρχηαγγελος ἢθοοκ πε ἔτακαίτ
 ἢ ψεμμο ἔ νιμανωωπι ἢτε νιφνογι ογορ 5
 †ναψε νηι ἢτα φωτ σαβολ ἢμοκ ψα πιἔζοογ
 ἢτε παινω† ἢ ωπι † ἐρ ὁμολογιν νακ ογορ
 †ωρκ ἢ πεμθο ἢ φ† χε ἢ νατασθοι αν χε
 ρ̄οβ. α. ἰσχεν παι ναγ ἔ ἐρ | πιραζιν ζανρωμι ἰε
 σζιμι ἕεν πιμα ἔν ακχη ἢμοκ Ναι δε ἐρε 10
 παιδἄβολος χω ἢμωογ ἐρσονζ ἢ τοτq ἢ
 παρχηαγγελος ἔθ ογав μιχαηλ ἢ φρη† ἢ
 ογδασ ἕεν τχιx ἢ ογκοῦχι ἢ ἄλογ ογορ
 ἔταραιq ἢ ογχωβ ἔμαψω αρχαq ἔβολ ἕεν
 ογνιω† ἢ ωπι Πεχε παρχηαγγελος μιχαηλ 15
 ἢ ἐγφημιἄ †σῦνκλητικη χε ἕρο ἢμο ογορ
 χεμ νομ† ἢπ ἐρ ἐρ ζο† ἕα τζη ἢ παιδἄ-
 βολος ἐπι δε ρναψχεμχομ ἐρο αν χε ἰσχεν
 ρ̄οβ. β. παι ναγ | ἄνοκ πε μιχαηλ παρχηαγγελος
 φη ἔτ ἐρ διἄκωνιν ἔροq φη ἔτ ἄ πεμα-20
 καριος ἢ ζαι ἀρισταρχος πιστρατῦλατης
 τη† ἔ τοτ Ἰνοκ πε μιχαηλ φη ἐρε
 τωβζ ἢμοq ἢ μνηι ἢ πεμθο ἔβολ ἢ τα
 ρικων ἐρε πα χαρακτηρ σῆνογτ ἔρος ἔ
 ἕογν ἕεν πε κοιτων Ἰνοκ πε μιχαηλ φη 25
 ἔτ ὦλι ἢ νε τωβζ ἔ ἕογν ἢ πεμθο ἢ φ†
 Ἰνοκ πε ἔτ οζι ἔ ρατq ἢ πιναγ ἐρε σαχι
 νεμ πε ζαι χε μαροῦφωτς νηι ἔβολ ἢ πι-

ῤῶΓ. α. χαρακτηρ ἢ πιαρχηαγγελος μιχανηλ ἠταχαρ |
 βεν πα ηι ἢ ναωτ ογορ ἠτεκτηιτ ἐ τοτq
 ἠτεqωπι ηηι ἢ κογλατωρ ἠτεq ep ναωτ
 ηηι ἠατεν πῶc ωατ eqωιηι ηηι ἠταρωλ
 ωαροq ἢ φρητ ἢ ρωμη ηιβεν ἄνοκ πε μιχανηλ 5
 φη ἐτ cωτεμ ἢ ογον ηιβεν ἐτ τωβρ ἢ φτ
 βεν πα ραν Μπ ep ep ροτ ρηππε γαρ μεν-
 ενca ὅρε xωκ ἠπε ωεμωι ἐβολ ἐρε ἶρι ἠμοq
 βεν παραν τῆηογ ἠcωι ἄνοκ ηεμ κε μηω
 ἢ αγγελος ἠταολτ ἐ ηι μα ἢ εμτοη ἠτε φτ 10

ῤῶΓ. β. ναι ἐτ α πε ραι ep κληρονομη | ἠμωογ τῆριηηη
 ηεμε Ογορ ἐταρξε ναι ηαc ἠξε πιαρχηαγ-
 γελος μιχανηλ αρωλ ἐ πωωι ἐ ηιφηογῖ βεν
 ογνηωτ ἢ ὠογ εcορῖ ἐ ρατc εccomc ἢ cωq
 Μενενca ηαι δε acωε ηαc ἐ τεκκληcιὰ ἐ 15
 ρατq ἢ ἄββα αηῶμοc πῆεπισκοποc ἠτε
 ται ποληc Πωορπ ἢ φωωεν βεν ηενxix ἢ
 ηιχηρcοcτομοc ἐθ ογав ἰωαηηηc πιαρχηῆ-
 πηcκοποc ἠτε κωcταντιηογποληc φη ἐτ ἄ

ῤῶΔ. α. ται ηηcοc τηρc δι ογωηηι ἐβολρῖ τοτq | ογορ 20
 αcταμοq ἐ ηη τηρογ ἐτ ἄ πιαρχηαγγελος
 xοτογ ηαc αqτ ὠογ ἢ φτ ηεμ ηηηωτ ἢ
 αρχηαγγελος ἐθ ογав μιχανηλ Ογορ αqθωογτ
 ἢ τcγηαζηc αqχω ἢ ηωεμωε ἐβολ βεν ογ-
 xωλεμ ηεμ ογνηωτ ἢ ταιδ Μενενca ἢ τ 25
 cγηαζηc acῖ ἐβολβεν τεκκληcιὰ acρωλ ἐ
 ηεcηη ογορ acxωκ ἐβολ ἢ ηωεμωη ἠτε
 ηηcηηογ ἢ ρηκη ἐc ep διακωηηηη ἐρωογ Ογορ

ἔταγκην εἶρογωμ οὔοε εἶρω ἀσοῦωπ ἵσα
 ῤῶΔ. Β. πα ἰωτ ἐνεπισκοπος | ἀτῆρο ἐροῦ εἶρεφαῖς
 νεμψα ἵτερεῶλ ἐ πεσνι οὔοε ἀρεῶλ ψα-
 ροε ἵ χωλεμ ἔταγελ πιῶνι δε νασ ἵτερε
 παροῦσιὰ ψαροε ἀσι ἐβολ ἕα χωῦ ψα πιμαε 5
 ῤ ἵ πο ἵτε πεσνι ἀσφαῖτε ἐχεν νερεῶλαγῃ
 ἀτῆφι ἐρωῦ ἵ οὔνιῶτ ἵ ναῦ Ἰῆοῦ κε
 πιῆπισκοπος ἐθ οὔαβ ἀρτοῦνοσε ἐρρη εἶρω
 ἵμοε νασ κε τῶνι ἐρρη ὦ τῆρμι ἐτ σμα-
 ρῶοῦτ ριτεν φῆ νεμ πιρωμι Ἀληῶε ἀ φῆ 10
 βι ἵ νε ὀσιὰ ἵτοῦτ ἵ φρηῆ ἵ ἀβελ πιῶνι
 ῤῶΕ. Α. οὔοε | ἀρεῶλεμ ἐ νεβλιλ ἵ φρηῆ ἵ να
 μελχιεεδεκ ποῦρο ἵ σαλημ πιῶνι ἵτε φῆ
 ἐτ ὀσι κε ἀρε ἐν οὔ βεν οὔερωῦτεν Ἰῆοε
 δε ἀσῶμονι ἵμοε βεν οὔνιῶτ ἵ τιμη ἀσολε 15
 ἐῶοῦν ἐ πεσκοιτων ἐρε τρικων ἵ πιαρχηαγ-
 γελοε μιχανηλ ἵ ἕητεῦ Ἀσχω ἕαροε ἵ οὔ-
 ὀρονοε ἐν ελεφαντινον νεμ ρανῶνιψελιον
 ἵ ρατ εἶρε νιπρεσῶτεροε νεμ νιδιακων
 ρεμσι ριῶοῦ ἔταῦωληλ δε ἀρεμεσι οὔοε 20
 ῤῶΕ. Β. ἀσοῦων | ἵ νιρωῦ ἵτε πεσνι ἀε ἵνι ἵ νεε-
 ρῶπαρχοντα τηροῦ ἐβολ ἵσεν οὔ κεφαλεον
 ψα οὔ ἐλαχιστον φη ἐτ ταινοῦτ νεμ φη
 ἐτ χοῦεβ ἀσχαῦ ἵπεσῶεο ἐβολ Πεσασ ναῦ
 κε παιωτ ἐθ οὔαβ βι ἵ ναι κοῦχι ἵ χρημα 25
 ἵ τοτ ἵτεκσοροῦ ἐ νιρρηκι ἕαροι νεμ πα μα-
 καριοε ἵ ραι βεν φραν ἵ πιαρχηαγγελοε
 ἐθ ὀαβ μιχανηλ ρινα ἵτερε τῆρο ἐχωι ἵ πεμ-

θεο ἢ φτ̄ ἀνοκ ΝΕΜ ΠΑ ΜΑΚΑΡΙΟΣ ἢ ΖΑΙ
 ἀριστάρχος πιστρατύλατης εἶρε ς ερ οὔναι
 ῥῶς. α. ΝΕΜ ΤΑΤΑΛΕ | ΠΩΡΟΣ ἢ ΨΥΧΗ ἕεν περβημα
 ἐτ̄ οἱ ἢ ζοτ̄ Πιῆπισκοπος δε ἀρογαρσαρμι
 ἐθοροῦ ὦλι ΝΕΝ ΧΑΙ ΝΙΒΕΝ ἐτ̄ ΕΝΤΑΣ ἐ τεκ- 5
 κλησιὰ οὔορ ΝΕΣῆβιαικ ἀσχαγ ἐβολ̄ εὔοι ἢ
 ρεμζε Ἀσῶπι δε ἕεν παι ἐζοοῦ ἢ οὔωτ̄
 ἐτε σοῦ τῆ ἢ παῶνι πε ἕτι ἐνζεμσι ΝΕΜ
 πιῆπισκοπος ἢ σασι ἀνωλεμ ἐ οὔνιωτ̄ ἢ
 σοῖ ἢ οὔρι ἢπ ἐνωλεμ ἐ οὔον ἢ περρητ̄ 10
 ἐνεζ̄ ἕπι ἀη ναι ἢμαγ ζω πε εἰζεμσι ΝΕΜ
 ΠΑ ΙΩΤ ἀνοῦμος πιῆπισκοπικ (sic) ἐθ̄ οὔαβ
 ῥῶς. β. ΠΙΩΡΠ | ἢ φῶφεν ἕεν ΝΕΝΧΙΧ ἢ φη ἐθ̄
 οὔαβ ἰωαννης πιπιχρη[ος] τομος εἰοι ἢ πρε-
 βυτερος ἕτανῶλεμ δε ἢ παι νιωτ̄ ἢ σοῖ 15
 ἢ οὔρι ἀνα τότεν ἐβολζιτεν ται νιωτ̄ ἢ
 θεῶριὰ ΜΕΝΕΝΣΩΣ ἀσταςῶος ΖΑ ΠΑ ΙΩΤ ἢ
 ἐπισκοπος πεχας νας χε τ̄τ̄ζο ἐροκ πα ἰωτ̄
 εἶρεκτ̄ζο ἐχωι ζινα ἢτα ερ ἀπανταν ἐ φτ̄
 ἕεν οὔοῦνοῦ ἐ νανες Χε οὔνι ἀσῶντ̄ ἐροιο 20
 ἢχε τ̄οὔνοῦ ἐτοὔναφωρχ ἢ τα ψυχη ἐβολ-
 ῥῶς. α. ἕεν ΠΑ ΣΩΜΑ ἢ ἐβιην ῶα πιῆζοοῦ | ἢτε
 πινιωτ̄ ἢ ΖΑΠ Κε γαρ ἰς πιαρχηαγγελος
 μιχανηλ ἀφι ἢσῶι ἐρε ἀριστάρχος ΠΑ ΖΑΙ
 ΜΩΙ ΝΕΜΑϞ ΝΕΜ ΖΑΝ Κε ΜΗῶ ἢ ἀγγελος 25
 ΝΕΜΑϞ ἕτας ἐνκοτ̄ δε ἐχεν πεσμα ἐν κοτ̄
 ἐταςφορῶϞ ἕεν ΝΕΣΧΙΧ ἀ πιῆπισκοπος ῶληλ
 ἐσῶς ἢ οὔνιωτ̄ ἢ ναγ ΜΕΝΕΝΣΩΣ ἀσῶι

ἢ περσο ἐ πῶσι βεν πρὸ ἢ πιεπισκοπος
 nem πιμηῷ τηρῆ πεχας νωοῦ κε τῶι ἐρω-
 τεν βεν πῶς Ἄρι τὰραπῆ ἢ τετεντ̄ νηι ἢ
 ρῶζ. β. τρικων ἢ παρχηαγγελος μιχαηλ | ἦτα ἐρ
 ασπαζεσῆ ἴμος ἢ παι κε σοπ βα τῆν ἴπα 5
 τὶ ἐβολβεν σῶμα βεν τῶγνοῦ ἢ πιεπισκοπος
 ἀμονι ἢ τρικων ἀγθῆς νας ἦθος δε ἀσ ἐρ
 ασπαζεσῆ ἴμος ἐσχω ἴμος δε πα ὄς παρχη
 ἀγγελος ἐθ οὔαβ μιχαηλ οἶ ἐ ρατκ nemηι
 βεν ται οὔνοῦ θαι ἐτ οἱ ἢ ροτ̄ Ναι δε 10
 ἐν σῶτεμ ἐρος ἐσῶ ἴμωοῦ ἀνον δε nem
 πιμηῷ ἀνσῶτεμ ἐ πῆρωοῦ ἢ οὔνιῷτ̄ ἢ μηῷ
 εὔβοσι ἐμαῷω ἐχεν νογῆρνοῦ ἢ φρητ̄ ἢ
 ρῶη. α. οὔκαταρακτῆς ἐρῶῷ | ἐβολ οὔοζ ἢ νενβαλ
 ἢ νιμηῷ νικοῦχι nem νινηῷτ̄ νιζῶοῦτ̄ nem 15
 νιζιομι ἀγναῦ ἐ παρχηαγγελος ἐθ οὔαβ
 μιχαηλ ἐρ ἐρ οὔωινη ἢ φρητ̄ ἢ φρη ἐρῶζι
 ἐ ρατῆ ζιχεν εὔφημιὰ τ̄σύνκλητικῆ ἐρε
 νιχβι ἢ ρατῆ οἱ ἢ φρητ̄ ἢ οὔζομτ̄ ἢ βαρωτ
 ἐρφοσι βεν οὔχρωμ ἐρε οὔον οὔσαλπιρροσ 20
 βεν τερῆιχ ἢ οὔιναμ ἐβολ ἐρε οὔον οὔτρο-
 χος ἢ φρητ̄ ἢ οὔζαρμα βεν τερῆιχ ἢ βαχη
 ἐρε οὔον οὔσταγροσ ζιχωῦ ἐρ ἐρ φοριν ἢ
 ρῶη. β. οὔζεβσο | ἐσσωτπ ἐζοτε θα νιοῦρωοῦ ἢτε
 πικοσμοσ ἢ οὔεβα ἢ κωβ ἢ σοπ ἐτανναῦ δε 25
 ἐροῦ ἢ παι ρητ̄ ἀνωθορτερ οὔοζ ἀνχα
 τοτεν ἐβολ ἐθεε τερῆοτ̄ Οὔοζ ἀνναῦ ἐροῦ
 ἐρῶζι ἐ ρατῆ ἐρῶοῦτεν ἢτερῆστολη ἢ οὔωινη

ἐβολ ζωσ εφσολσελ ἢ †ψυχῆ ἢ †εζιμί ἢ
 μακάρια ετεμμαγ εγφῆμια †συνκλητικῆ
 εφρεσι ἐχεν τεφστολη ἐθ ογав Παι ρη† δε
 ασ† ἢ πεσπῆα ἐρε †εζικων ἢτε παρχηὰγ-
 ρῶθ. α. γελοσ μιχανῆ ταλνογ† εζιχεν νεσβαλ | ἢπατε- 5
 σι ἐβολῆεν σωμα Ογος ανσωτεμ ἐ πῆρωογ
 ἢ μηω εγ ερ ψαλιν εγχω ἢμοσ κε πῶσ
 σωογν ἢ φμωι† ἢτε νιῶμη τογκληρονομιά
 ἐσεψωπι ωα ἐνεε †εζικων δε ἢτε παρχηὰγ-
 γελοσ μιχανῆ ἐτ χη εζιχεν πζο ἢ †εζιμί 10
 κε ἐτασ† ἢ πεс πῆα à †εζικων εαλαι ἢ
 †ογνογ ἢπ ενῆμι κε ἐτασεωλ ἐ θων ογος
 ανχα †εζιμί ἕεν πιῆεγῆ ἢτε ἀρισταρχοσ
 πεсεαι Λεσωπι δε ἐτανῶωμσ ἢμοσ ἀνι ἐ
 ρῶθ. β. †εκκλησιὰ | εφρεν ερ †εζιναζιс à πιῆπс- 15
 κοποс ἢ ἐβογν ἐ πιτοποс φαι ἢ θογнт ἢ ἕηηγ
 †ηογ δε ἕεν φραν ἢ παρχηὰγγελοс ἐθ ογав
 μιχανῆ Ογος ἐταε ωε ἐβογн ἐ πιῶсιὰστη-
 ριον κατα τεφсγνηθιὰ λεγῆγῆ ἐ εζικων ἢ
 παρχηὰγγελοс θη ἐτασεαλαι ἐβολῆεν πιηι 20
 ἢ εγφῆμια εсὰωι ἕεν πιὰηρ ατῶνε ειχ ἢ
 ρωμι ἕεν †χογκη ἢτε πιμα ἐθ ογав Πιῆπс-
 κοποс δε λεωω ἐβολ εφχω ἢμοσ κε ὦ νιρωμι
 ἢτε †траки †ηηсοс ἀμωιηι ἢ τετεηηγῆ ἐ
 ρπ. α. ται νιω† | ἢ χομ ἢτε παρχηὰγγελοс ἐθ 25
 ογав μιχανῆ Ογος à πιμηω τηρε βοχι ἐ
 βογн ἐ πιῶсιὰστηριον ογος анηγῆ ἕεν ηεν
 βαλ ἐ †εζικων ἢτε παρχηὰγγελοс μιχανῆ

ἐς λωι βεν πιληρ ἀτὼνε κίχ ἢ ρωμι ἰε κε
 ζλι ἢ παι ρητ Ἀλλα νασταχρηουτ ἢ ἀτκιμ
 ἢ οὐστγλλος ἢ ἀδαμαντινον ἐτε ἢ π ἀρκιμ
 ἢ σα ζλι ἢ σα ἐ πτηρηϞ Ὡουηρ νε νιβρωου
 εταγωωπι ἢ νιναγ ἐτεμμαγ ἐρε πιμηω τηρηϞ 5
 ρπ. β. ωω ἐβολ εγτῶου ἢ φτ νεμ πιαρχηαγγελος |
 ἐθ ογав μιχαηλ Ουορ ἀ πωιμι ἢ ται ωφηρι
 ἢ ται μαιὴ φορ ωα νιογρωου ἢ μαι νογτ
 ερκαδιος ἢ εγδοζιὰ τογρω βεν κωσταντινου-
 πολις νεμ πογρο οηνογριος βεν ρωμη Ουορ 10
 αγσεμνητс εθρογ ερ απανταν ἐ ται ηησος
 νεμ ἢ ογέρηου Ουορ παι ρητ αγ ερ απαν-
 ταν νεμ ογέρηου εγσοπ νεμ τογρω αγναγ
 βεν νογβαλ ἐ τωφηρι ἢ τε τζικων ἢ τε πιαρ-
 χηαγγελος ἐθ ογав μιχαηλ Ουορ αγουωωτ 15
 ρπ. α. ζιχεν πικαζι ζιχεν πιβλοχ | ἢ τε πιμακαριος
 ιωαννης πιχρησостомос ἐταρχωκ ἐβολζι
 κωϞ φαι ἐταqiri ἢ ζαννιωτ ἢ ταλβο βεν
 ται ηησος ζωс δε ρωμι νιβεν βεν τογνου
 αγωαν ἢ κοτ ζιχεν πιβλοχ ἐτεμμαγ ἢ τε 20
 πιαγριος ιωαννης ωαγτματ ἢ πιουχαι са
 τοτογ Ὡ νιμ εθναωαχι ἐ νιωφηρι ἐταγωωπι
 ἐβολζιτεν τζικων ἐτεμμαγ ἢ τε πιαρχηα-
 γελος μιχαηλ θαι ἐτ ἀннаγ ἐρος τνου βεν
 ρπ. β. νεμβαλ ἐσογонг ἐβολβεν περτοπος ἐθ ογав | 25
 φαι ἐτεηθουηт ἐροϞ βεν πεϞ ερ φμεγi ἐθ
 ογав ἢ φοου ρωс δε κατa соγ тв ἢ πιαβοτ
 ἢ τε περзоу пе ἢ πιαρχηαγγελος μιχαηλ

ΠΕ ΩΑΡΕ ΤΖΙΚΩΝ ΕΤΕΜΜΑΥ ΤΑΟΥΔΟ ΕΒΟΛ ΖΑΝ-
 ΚΑΛ Ν ΧΩΙΤ Μ ΠΙΔ Ν ΣΑΝΤΑΣ ΕΥΟΠΤ Ν ΚΑΡΠΟΣ
 ΕΡΖΟΛΧ ΚΑΤΑ ΠΑΙ ΡΗΤ ΖΩΣ ΧΕ ΟΥΩΕ Ν ΧΩΙΤ
 ΤΕ ΤΦΟΧΙ ΕΤΕΜΜΑΥ ΕΡΕ ΤΖΙΚΩΝ ΦΟΤΖ ΕΡΟΣ
 ΖΑΡΑ ΤΕΤΕΝΙΡΙ Μ ΦΜΕΓΙ ΑΝ ΝΘΕ ΕΡΕ ΣΑ ΒΟΥΝ 5
 ΜΜΟΣ ΩΩΝΙ ΗΕΝ ΠΙΩΩΝΙ ΕΤΟΥΜΟΥΤ ΕΡΟΡ ΧΕ
 ΑΠΟΣΤΗΝΑ ΕΤΕ ΠΙΧΑΛΚΩΝ ΠΕ ΝΕΜ ΠΙΡΗΤ Ε-
 ΡΠΕ. Α. ΤΑΣΩΜΑ ΕΒΟΛ | Ε ΠΤΗΡΩ ΟΥΟΣ ΑΣ ΕΡ ΑΤ ΧΟΜ
 ΕΜΑΩΩ ΖΙΤΕΝ ΠΙΩΩΝΙ ΝΕΜ ΠΙ ΗΙΣΙ ΕΤ ΖΙ ΧΩΣ
 ΟΥΟΣ ΕΤΑΣΙ ΗΕΝ ΠΕΣΝΙΩΤ Ν ΝΑΖΤ Ε ΒΟΥΝ Ε 10
 ΠΑΙ ΤΟΠΟΣ ΕΘ ΟΥΑΒ ΑΣΒΙ ΕΒΟΛΗΕΝ ΠΙΚΑΡΠΟΣ
 ΝΧΩΙΤ ΕΤ Α ΤΖΙΚΩΝ ΤΑΟΥΔΟΥ ΕΒΟΛ Ν ΣΟΥ
 ΤΒ Μ ΠΙΔΒΟΤ ΕΤΑΡΣΙΝΙ ΟΥΟΣ Α ΤΕΤΕΝΝΑΥ
 ΕΡΟΣ ΧΕ ΗΕΝ ΠΧΙΝΘΡΕΣ ΟΥΩΜ ΕΒΟΛΗΕΝ ΠΟΥΤΑΖ
 Ν ΤΖΙΚΩΝ Α ΠΙΩΩΝΙ ΕΤ ΣΑΒΟΥΝ ΜΜΟΣ ΦΟΧΙ 15
 Ν ΤΟΥΜΟΥ ΑΣΤΟΥΒΟ ΟΥΟΣ ΑΣΟΥΧΑΙ ΑΣΩΕ
 ΝΑΣ Ε ΠΕΣΝΙ ΕΣΤΩΟΥ Μ ΦΤ ΝΕΜ ΠΙΑΡΧΗ-
 ΡΠΕ. Β. ΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ | ΖΩΣ ΔΕ ΜΠ ΕΣΩΩ-
 ΝΙ Ε ΠΤΗΡΩ ΣΩΤΕΜ ΟΝ Ε ΤΑΙ ΚΕ ΝΙΩΤ Ν
 ΩΦΗΡΙ ΕΤΑΣΩΩΠΙ ΕΝΟΥΕΩ ΕΝΧΑΣ ΕΒΟΛ ΑΝ ΤΕ 20
 ΑΡΕΤΕΝΝΑΥ ΔΕ ΟΝ Ε ΠΙΡΩΜΙ ΕΤ ΩΩΝΙ Ε ΠΕΡ-
 ΚΡΑΝΙΟΝ ΕΡΤ ΤΚΑΣ Ε ΠΕΡΟΥΑΙ Ν ΣΦΙΡ ΝΤΕ
 ΤΕΡΑΦΕ ΖΩΣ ΧΕ ΝΤΕ ΠΕΡΒΑΛ Ν ΟΥΙΝΑΜ ΣΩΤΗΡ
 ΠΑΡΑ ΚΕ ΚΟΥΧΙ ΝΤΕΡΡΩΧΙ ΕΒΟΛΗΕΝ ΤΕΡΑΦΕ
 ΟΥΟΣ ΕΤΑΡΙ Ε ΒΟΥΝ Ε ΠΑΙ ΤΟΠΟΣ ΕΘ ΟΥΑΒ 25
 ΑΡΒΙ Ν ΟΥΚΟΥΧΙ Ν ΝΕΖ ΗΕΝ ΠΙΦΑΝΟΣ ΑΡ ΕΡ
 ΡΠΕ. Α. ΣΦΡΑΓΙΖΙΝ Μ ΠΕΡΖΟ ΗΕΝ ΦΡΑΝ Μ ΦΙΩΤ ΝΕΜ |
 ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ΕΘ ΟΥΑΒ ΟΥΟΣ ΑΡΒΙ Ν ΟΥ-

xwvi hēn nh ēre †zikon taouð ñmwoy ēbol
 aqhas zichen pima ēθ mokz ñte teqàfe
 aqoyxai ñ †oynoy oyoz aqwe naq ē peqni
 hēn oyzirhnh Ten nasaxi ē aw iē tennaqa
 aw ēbol ò pa b̄c oyoz pa nhb menenca 5
 †† Alhōoc ñθok pe pireqerzhmi ñte pōmi
 niben nem nitebnwoyì ek eroikonomin ñmwoy
 throy ñ pemθo ñ †† Aw pe pitaidō ēt
 ῥπϛ. v. ennawtaidōk ñ h̄htq ò p̄archhstratikos |
 ñte tchom ñ niφnoyì eicwoyñ xē ñmon taidō 10
 wñw nem φwk xē oyñi kōzi ē ratk ñ choy
 niben ñ pemθo ñ piθponoc ñte pipantok
 kratop ektwbz ñmoq ēθve ptazo ē ratq ñ
 †metpōmi thrc Oyoz tenawoyñ xē ñθok
 pe ēte pierwōi ñ totk eθrekqai ēzrhni ē 15
 pikatapatasma ñte †† pipantokratop at
 bne ep kolin ñmok Marenzō ēron wa pai
 ma encaxi eθve palagelos ñ p̄b̄c nai req
 wemwōi ñ waz ñ xwom p̄archhangeloc ēθ oyab
 ῥπδ. a. Oyoz ñtenxoc zwn | nem piprophthh̄c dalyia 20
 fai ētaqhaq nan ēb̄rhni hēn tarchh ñ
 pilogoc ñten xōc zwn ñ pai rh† Xē wape
 pargelos ñ p̄b̄c zikot ñ pkw† ñ oyon niben
 ēt ep zo† ha teqzh oyoz ñteqnaqzmoq
 Marentacθo ñ picaxi zichen pireqbo oyoz 25
 pireqbi xlom oyoz piēniōxoc fai ētaqbro
 hēn agwn niben ēt zh̄p nem nh ēθ oyōnz
 ēbol fai ētaqbi ñ †awpeà ñte pipnā ēθ

ογав φαι ἐταρρωβτ ἐ βρηι ἢ χολδογομορ
 ρπδ. β. ἢ βερι | φη ἐτ ἐρ ογωινι ἐ κωσταντινοῦ-
 πολις ἢμαγατς αν αλλα νεμ νι κε νησοο
 νεμ τοικοῦμενη τηρς ειςαχι ἐ πα ὄς ἢ ιωτ
 ιωαννης παρχηεπισκοπος ἢτε κωσταντινοῦ- 5
 πολις μαλλον δε τοικοῦμενη τηρς ὦ νιμ
 εθναωφιρι ἐ νεκσαχι ἐθ μερ ἢ πωνῆ ἐθ μερ
 ἢ σολσελ νιβεν ἢ ππᾶτικον ὦ νιμ εθναω-
 σαχι ογορ ἢτερ δι ηπι ἢ πα ωαι ἢ νεκε-
 ζεγησις ἐτακ ἐρ ἐζηγηзин ἢμωογ ὦ πι- 10
 χρησοστομος ἐθ ογав ιωαννης πιλας ἢ νογβ
 ρπε. α. Εκ ἐρ ἐνχρια ἢ ρωκ ἢμιν | ἢμοκ εῶρε κω
 ἢ πεκταιδ ἔε ογνι ἢμονωχομ ἢ λας ἢ σαρζ
 ἢασχω ἢ πταιδ ἢ πεκβιος ἐθ ογав Δκκφι
 ὀν ρανογρωογ ἢκωπι αν ἔεν πχινερογρακογ 15
 σα βολ ἢ τμεθμηι κατα φρητ ἐρε δαγια
 ἐρ προφητεγιν ἔα νενιοτ ἢ ἀποστολος ἐρχω
 ἢμος ἔε ἀ πογῆρωογ ωε ναρ ἐβολ ριχεν
 πκαρι τηρς ογορ ἢογσαχι ἀγφορ ωα
 ἀγρηχς ἢ τοικοῦμενη ἢεοκ ρωκ ὦ πινωτ 20
 ιωαννης αω πε πιμωιτ ιε αω πε πιμογνας-
 ρπε. β. τηριον ἐτ ἔεν τοικοῦμενη | τηρς ετεκναχιμι
 ἢ ἔητογ αν ἢ πεκβιος νεμ νεκεζεγησις ἐτ
 ρολα ωα ἐβρηι ἐ νη ἐτογμογτ ἐρωογ ἔε
 φγσις σνογτ ἀγι ις πενπολις ἐ πολις νεμ 25
 ιςχεν χωρα ἐ χωρα ἀγογωτεβ ἢ νεκλογος
 ἀγχα ἢ τοτογ ἢ φγλακτηριον ἐγ ἐρ μελεταν
 ἢ ἔητογ ἢ σνογ νιβεν τῆνὰ ἐρ τολμαν ἢταχοο

χε ἐτ ἅ τ ογρω ἐρ ἐζωριζιν ἰμοκ ἐ ται
 νησος ἐβολ ζιτεν ογσγνηχωρησις ἴτε φτ ἐ
 ακφωης ἴτενφγσις ἐθ ναωτ ἰ φρητ ἴ νιωνι
 ρπ̄ς. α. ογορ ἀκερογδνον ἐμαωω | Ογορ ἀνω
 ἴσων ἴ τμετωλωμε ἰδωλον ε ἀνωμεωι ἴ 5
 φτ πιρεφθαμιδ ἴτε πιεπτηρη Ε ἀκι ἐ ται
 νησος ἴ φρητ ἴ ογμεμο ακωε νακ εκτε-
 θωντ ἐ ογχοι ἐμονι βεν πιπαλατιον ἴτε
 πιογρωου ἐροпт ἴ ἐχμαλωτος ἐ ακαιτου ἴ
 ρεμζε ἐ ἀγταςθωου ἐ πογκαζι βεν ογρι- 10
 ρηνη νεμ ογδου χε ογχι ἅ πιδιαβολος ἐρ
 ἐχμαλωτεγιν ἴμωου ἴσχεν ωορπ ογορ ἀφ-
 ριτου ἐ βουη ἐ πιχακι ἐτ τεμθωμ Α πογρο
 ρπ̄ς. β. ἴτε νιογρωου ἐρ στολιζιν ἴμωου | ογορ
 ἀρογορπκ ἐ ται νησος ἐρεκ σωτ ἴμονι 15
 ἐβολζι τοτς ἴ τεχμαλωσιᾶ ἴτε πιδιαβολος
 ογορ ακτηιτεν ἴ δωρον ἴ πογρο ἴτε νιογ-
 ρωου ἐροτε δωρον νιβεν ἴ βασιλικον Ογορ
 ογ πε ἐτ σωτπ ἴ ζογδ ἴε ογ πε ἐτ ταινογτ
 ἴ ζογο ἐ νιψγχη τηρογ ἐτακσοττογ ἴ 20
 τοτq ἴ πιδιαβολος ἀκενογ ἐβολ ἐ βουη ἐ
 πιπαλλατιον ἴτε πογρο ἴτε νιογρωου ττζδ
 ἐροκ ὦ πα ὄς ἴ ιωτ ἐθ ογав χε χας
 ἐκετ νηι ἴ ογχω ἐβολ ἴπι ἀη λι ἐρ τολ-
 ρπ̄ς. α. μαν ἐ ογρωβ ἐq σα πωωι ἴ να μετρον | 25
 ἐτε φαι πε ἐρε σαχι ἐ πεκταιδ τμεγῖ ὦ
 να μενρατ χε ἅ πιωι ἴ σαχι ωωπι σα σα
 νιβεν ωαρε πιζρογ ἴ σαχι γαρ_ερε κ ἐρ

πωβω ἢ πωορη ἔτακ σοθμερ ογωι γαρ πε
 ἔτ ωοη ἕεν ζωβ νιβεν λοιπον μαρεν † ἢ
 πενογοι ἐ πιαρχηαγγελος ἐθ ογαν μιχανη
 ἢτεν†ρο ἐροκ κε ερετωβζ' ἐχων μαρρεν φ†
 πιαγαθος ἢτερχα νεν νοβι ναν ἐβολ κε 5
 ἢθορ πε ἔτε ογονωχομ ἢμορ μαρρεν πεν
 ὄς ιης πχς φαι ἔτε ἐβολζι τοτq ερε ὠογ
 ΝΙΒΕΝ ΝΕΜ ΤΑΙὸ |

The last words of this Encomium are wanting.
 After the words *وكل كرامه*, which = ΝΕΜ ΤΑΙὸ
 [ΝΙΒΕΝ], there is written by another hand *الان
 وكل اوان والى ابد الابدین امین*.

¹ The Ms. has ερεερετωβζ.

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
ABBA THEODOSIUS OF ALEXANDRIA.

- كان انسان مُحَبِّ للاله بارّ من سنهور المدينة
حَباً للصدقات والمعروف (sic) اسمه دوروثاوس وكان
Fol. 35b. لهذا معينة | اسمها ثاويستا وكانت هاذة عابدة جدّا
كامله في المرحمة والمحبّة مثل زوجها وكان لهم
5 قرايين عظيمه علي اسم اله رئيس الملائكة الاطهار
ميخائيل * وكانا منذ زمان زجتهما شباب وكانا والديهما
قد خلفوا لهما اراث عظيم بسعة غنا واموال عظيمة
Fol. 36a. وانعام كثيرة من الاعنام | والبقر والبهايم جدّا مع
بقية زينة هذا العالم وكان لهم الاثنان نية سالحة
10 لله ورئيس ملايكنه الاطهار ميخائيل * وكانوا اذا
بلغوا الي اثني عشر في الشهر يهتموا بالقرايين من
باكر اليوم الحادي عشر الي اليوم الثاني عشر في
الشهر يرسلوا القربان والخمر الي كنيسة رئيس الملائكة
ميخائيل بنشاط عظيم بغير تواني * ومن بعد هذا
Fol. 36b. يذبحوا | الاغنام ويرجعوا الي الاهتمام بالطعام بحبّه
كما يليق بالشعب ومن بعد التناول من السراير

- المحبيه في اليوم الثاني عشر من الشهر يجمعوا كل
المعوزين من الطعام العميان والعرج والمعوزين من الايتام
والارامل والغربا ويقفوا يخدموهم بانتشاط نفيس وسعة
روح | وفرح قلب حتي يكملوا الاكل حينئذ يقدموا
Fol. 37a. لهم خمراً مختاراً ويسقوهم حتي يكملوا الشرب يدهنوا
5 روسهم بدهن مكرم قايلين امضوا بسلام ايها
الاخوة الاحبا لانا قد استحقينا عظم هذه الكرامة
اليوم وهذا المجد العالي بنقل اقدامكم الي منزل
عبيدكم * فهكذا كانوا يعملون في كل اثني عشر
Fol. 37b. من الشهر حتى ان | سيظهم (sic) ذاع في كل مكان من
10 كورة مصر وكان كثير يفتخرون بهم ويتجدوا الله
خالقهم من اجل مجد اعمالهم الصالحة ويكرموا
وينيحوا ابايهم الذين ولدوهم وكان كل الناس يعظموهم
لاجل قريحتهم الصالحة التي اظهروها باسم الاله
15 ميخائيل وكانوا دايباً هاربيين من المجد الفارغ فان
رجاهم كان ثابتاً بالله ورئيس الملائكة الاطهار |
Fol. 38a. ميخائيل * وكان من بعد زمان كبير وهم مواطنين
علي هذا العمل هكذا امر الله ان لا تمطر السماء
علي الارض ثلثة سنين من اجل خطايا بني البشر
20 حتى قلقت جميع ارض مصر وكل سكانها لاجل شدة
عدم الشيع وموت الجزع كما هو مكتوب * حينئذ تجلاً
Fol. 38b. (sic) كثيرين وماتوا وفنيت البهايم معا لان | ما النيل
لم يطلع ولم ينزل علي الارض مطراً (sic) منذ ثلثة سنين
وكان هذا الرجل القديس وزوجته لم يفتروا مما كانوا
25 يعملوه في كل شهر يطلبوا من الله ورئيس ملايكته
ميخائيل قايلين يا اله ميخائيل لا تنزع قربانك ولا

- محبتك لنا نحن عبيدك وفيما هم في هذا لم يجدوا عوضاً
 وكثير من بهائمهم هلكوا فلما كملت | سنتين
 Fol. 39a. واستقبلوا الثالثة فرغ كل شيء لهم وعوزوا ولم يبق
 لهم إلا القليل ومات جميع غنمهم سوي خروف
 5 واحد * فقال ذلك الرجل العابد لزوجته الطوبانية الم
 تعلمي يا اختي ان اليوم هو الحادي عشر من بابه
 وغدا يكون عيد ريس الملايكة ميخائيل فلنهتم
 بقربان نذفة للاقيوم ونذبح هذا الخروف فهي
 عيد ريس الملايكة | الاطهار ميخائيل وان متناً
 Fol. 39b. 10 فنحن للرب وان عشنا فنحن له ايضاً وليكون
 اسم الرب مباركاً الي الابد * فقالت زوجته حي
 هو الرب يا اخي ان هذا الحزن كايين معي من
 داخل قلبي من قبل امس لكني لم اجد جسارة ان
 اسالك لاني اعلم ما الذي كان منا والان فعظيم هو
 15 فرحي لانك لم تنس قربان الله فاصنع يا اخي كما
 قد قلت | فلما كان باكر الثاني عشر من بابه قاموا
 Fol. 40a. سكرًا جدا وكملوا جميع خدمهم ولم يقصروا شيء عن
 زمان سعتهم ولم يبق لهم شيء خلا قليل دقيق
 ويسير من الخمر وفنيت ثيابهم ما خلا الذي تزوجوا
 20 فيهم فقط وكانوا مع هذا يمجدون الله وريس
 الملايكة الاطهار ميخائيل بتسابيح وبركات في الليل
 Fol. 40b. والنهار بدموع كثيرة | قائلين يا ربنا يسوع المسيح
 عيننا (sic) يا ريس الملايكة ميخائيل اسال الرب فينا
 لكي يفتح لنا يد نعمته وبركته ليلا يفنى منا رجا
 25 محبتك وقربانك هذا الذي تقدمه لله على اسمك
 الطاهر يا ريس الملائكة ميخائيل * انت تعلم

- قلوبنا ومحبتنا فيك وليس لنا شفيع الا انت انت هو
 5 شفيعنا | منذ صغرنا والي الان تشفع فينا قدام الله
 Fol. 41a. * مخلصنا نحن الان نطلب اليك ايها المهتم الصالح
 ميخائيل رئيس الملائكة الاطهار فان هذا الحزن
 العظيم ادركننا في اخرتنا من بعد ما كنا قد قررنا
 مع الله ومعك ان لا نقطع قربانك وصدقاتك فليدركننا
 صلاحك * اطلب الي الله ليصنع معنا رحمة
 عظيمة | ويخرجنا من هذا العمر الباطل مثل جميع
 Fol. 41b. ابائنا فهاهوذا انت ترا يا شفيعنا ما قد اصابنا
 10 لاجل خطايانا وجيد لنا ان نموت الان فان الموت
 لكل احد خير من الحياة بغير ثمرة صالحة ليلا تدوم
 علينا هذه الشدة فننسى قربانك وصدقاتك الذي
 قررناهم مع الله ومعك ايضا لان المسكنه تصنع اعمال
 كثيرة تجلب الي الموت وتلجى الناس | الي الملل *
 Fol. 42a. 15 والان فنحن نظهر ضعفنا بين يديك يا رئيس الملائكة
 ميخائيل فلا تنسانا من اجل خطايانا بل اصنع
 معنا كمثل ما هو مكتوب ان ملاك الرب يحوِّط بجميع
 الذين يخافونه وينتجهم وقال داوود ايضا من
 اجل اقوام انه يقوتهم في اوان الجوع وقال البار ايضا
 20 يطلب خبزاً النهار كله والرب يعطى ويرحم | والان
 Fol. 42b. ايها الشفيع الطاهر ميخائيل رئيس الملائكة انت
 ترا كل ما تفعله عبيدك وليس لنا كلام نقوله الا هذا
 فقط انا قد بلغنا ان نموت فاعنا يا الله مخلصنا
 ونقول ايضا هذا القول الاخر نبارك الرب الرب اعطا
 25 والرب اخذ فلتنك مشية الرب وليكن اسم الرب مبارك
 الى الابد امين * وبهذا الكلام وما اشبهه كان

- Fol. 43a. القديسين يقولون | منذ الثاني عشر من بابه
 مواطيين الطلب الي الاله ميخائيل الي الحادي عشر
 من شهر هاتور الذي يكون صبخته الثاني عشر
 منه يوم العيد العظيم الذي لرئيس الملائكة ميخائيل
 5 كما نحن مجتمعين فيه اليوم نعيد معكم يا احبانا
 فلما بلغوا وقت الاهتمام بالقربان المقدس عشية
 اليوم الحادي عشر ليلة الثاني عشر كل شهر كعادتهم
- Fol. 43b. عاد ذلك الرجل المؤمن | بالحقيقه الي امراته العابده
 وقال لها يا اختي انتي جالسه ماذا تعملين الست
 10 تعلمين ان غدا هو العيد هل نسيتي القربان الصالح
 او هل ثقل عليك ذكر رئيس الملائكة ميخائيل الكريم
 الحلو على قلبك يا اختي لا تكوني عديمه الرجا بالله
 فانه هو الذي ينعم على كل احد * فقالت له تلك
 الطوبانيه جيدا اتيتني بهذا الانفاق المملو فرحا
- Fol. 44a. 15 جيدا جلبت لي عزا | وفرحا وغنا النفس وهو تذكرا
 رئيس الملائكة ميخائيل المكرم بالحقيقه يا اخي ان
 من باكر هذا النهار والي الان لم تمتنع دموع
 عيني والنار تاكل في احشائي من اجل عيد رئيس
 الملائكة الاطهار شفيعنا ميخائيل والان يا اخي انظر
 20 ماذا تفعل ليلا يهلك قرباننا ويخسر الشئ الاخر
 الذي فرغنا ان نفعله | الانا سمعنا المعلم بولس يقول
 ان الذي يبتدى بفعل الخير فليكملة الي يوم ظهور
 ربنا يسوع المسيح وهوذا نحن قد بدينا بالعمل
 الصالح فلنحرص علي كماله فقال لها فما الذي يكون
 25 منا يا اختي ان ليس لنا كفاف في ما نعجزه فقالت
 بفرح هودا عندنا قليل خبز تحب ان نضعه قدام

- Fol. 45 a. | الاخوة وقليل زيت يلقى في الطعام ومسح رووس الاخوة |
 لكن ليس عندنا دقيق ولا قمح فقال الحقيقه يا
 اختي ليس لنا شيء ولا عندنا خروف نذبحه لكن
 ارادة الرب تكون ليس يطالبنا الله الا بقوتنا كما
 5 هو مكتوب احبك يا رب قوتي فحيد ان نعطي قليل
 افضل من ان لا نصنع شي البتة لكن الذي خطر
 ببالي انا اقوله لك هوذا ثياب كل واحد واحد منا
 Fol. 45 b. | الذي للاكليل قد بقوا انا اخذ ثوبي اولاً | اشترى
 به قمح للقربان فهو يكفي لقربان الشعب من اجل
 10 الجوع وغلا القمح واذا كان غدا اخذت ثوبك انتي
 ايضاً * وامضى فاشترى به خروف ونذبحه صبحة
 العيد فانه عيد عظيم لرئيس الملائكة الاطهار ميخائيل
 وان وجدنا اكلنا وان لم نجد تجدنا الله * وان متنا
 Fol. 46 a. | الرب يقبلنا لانا لم نقطع قربانه فقالت له المرأة الحكيمه
 15 يا اخي ليس ثوبي وثوبك فقط بل ورداي ايضاً واسلم
 نفسي لاجل قربان الرب والصدقة فقال لها بعلمها
 جيداً يا اختي لقد اظهرتني قريحة صالحة لكن ختى
 رداك لاجل انك تستري راسك به كمثل قول المعلم
 Fol. 46 b. | بولس * بعد هذا اخذ ثوبه الذي تناول | فيه السراير
 20 المقدسه ودفعه عن القمح ودفع القمح للامنوت (sic) وعاد
 الي بيته بفرح قايلًا قد هيا لنا الرب امر القربان
 فلما كان باكر اليوم الثاني عشر من هاتور اجتمعت به
 المرأة العابده وقالت له قم يا اخي لتاخذ ثوبي
 ولعل تجد به خروف لكي نهيتي شغل الاخوة الذين
 25 ياتوا الينا * فاراد ان يعلم قريحته فقال | لها يا
 اختي اذا اخذت ثوبك وارادتى ان تباركى فماذا

- تصنعى في هذا العيد العظيم اليوم فاني انا ذكر
 اذا مضيت الى مكان وانا هكذا فلا اغتصم والمرأة
 فلا يمكنها ان تعري جسدها ولاسيما في الكنيسة *
 فلما سمعت عابدة الاله هذا الكلام بكت بمرارة
 5 وقالت الويل لي يا اخي الحبيب ما هذا الذي تقوله
 لي هل افترقنا اليوم وصرنا اثنين اليس انا وانت
 جسداً واحداً اليس يكون لي معك نصيب في القربان
 اليس اخدنا ايضاً جزؤ في عيد ريس الملائكة
 ميخائيل لا يا اخي لا تظن بهذا هكذا في قلبك
 10 اننى اصير عريانة فان الحاضرين في الكنيسة المذكور
 والانات بالمسيح ثم ملايكة ورووسا ملايكة والشاروبيم
 والسارافيم والمخلص في وسطهم وكانت تقول هذا وهي
 تبكي بمرارة فلما راي اعظم احتراق نفسها قلق
 15 بسببها وفرح لقوة ايمانها * وقال لها قومي فاهتمي
 بالقربان واريت لnersلها الي الكنيسة فنضع المائدة
 مع الخبز القليل واهتمى بيسير من البقل حتى امضى
 لعدّ يعدّ الله لنا خروف فتجهّز للاخوه طعام في
 20 هذا العيد العظيم. وللوقت قام باجتهاد عظيم
 ونية صالحة بالله وريس ملايكته الاطهار ميخائيل
 واخذ الثوب وسار طالباً من الاله ميخائيل ان يستهل
 طريقه وبينما هو جازم مّ براعى غنم فقال له السلام
 لك يا حبيب فقال له الراعي ولك انت ايضاً فقال
 الرجل العابد للراعي هل اجد عندك اليوم خروف
 25 فان انسان كبير قد جا الينا فقال له الراعي الي
 كم يكون ثمنه فقال له يكفي ثلث دينار فقال له
 الراعي اعطيني الثمن لكي اعطيه لك فدفع له ذلك

- الرجل الصالح ثوب زوجته قايلًا خذ هذه عندك
 الي ثلثه ايام فاذا لم احضر اليك ثلث دينار فخذة
 وانت في حل منه فاجابه الراعي قايلًا وما افعل انا
 بهذا الثوب وليس احد في بيتي يلبس عليه الا
 5 صوف | ورد الثوب الي الرجل العابد فعاد في طريقه
 باكيًا بمرارة مفكرًا في نفسه ان ماذا يفعل وماذا
 يقول لزوجته وفيما هو ساير في طريقه باكيًا وعيناه
 ثقيله من البكاء فنظر قدامه فراهي ريبس الملايكة
 ميخائيل جايًا راكب فرس اشهب كمثل ارخن
 10 الملك العظيم وملايكة اخر سايرين معه في شبه
 اجناد فخاف جدًا | وكان يسعى في الطريق المسلك
 فترك طريق الارخن واجناده * فلما بلغ اليه ريبس
 الملايكة الاطهار ميخائيل حيد (sic) بالجمام الذي في
 فم الفرس الي دوروثاوس فوقف وقال افرح يا دوروثاوس
 15 البار الصالح الي اين انت ماضي ومن اين اتيت
 وانت هكذا لابس هذا الثوب تسير وحدك في
 الطريق. فاجاب دوروثاوس قايلًا نكو ذلك الربيس
 20 السلام عليك انت ايضًا | يا سيدي ومولاي الربيس
 حسنًا كان هجيك الينا اليوم. فقال له الربيس الذي
 هو ميخائيل اليس ثاوبستا حية * فاجاب دوروثاوس
 ووجهه ناظرًا الي الارض من اجل مجد الارخن وقال
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 الذي معك. فاجابه دوروثاوس وهو مستحى هي ثوب
 زوجتي فقال له ذلك الارخن ماذا تفعل بها فاجابه
 25 دوروثاوس ان انسان عظيم قد جا الي اليوم ولم
 اجد شيء | يلايمه وليس بيدي ذهب من اجل
 Fol. 51a.

- الزمان الذي بلغنا اليه اخذتها لاعطيها في ثمن
 خروف فلم ياخذها الراعي وليس اعلم ماذا اصنع
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 هو ميخائيل فاذا انا ضمنك منه واخذت لك خروف
 5 تضيفني اليوم والذين معي * فاجاب دوروثاوس
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 10 جازبك الساعة ارسل له خروف ثمنه ثلث دينار وانا
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 الربيس الذي هو ميخائيل في دوروثاوس وقال له هوذا
 15 الخروف قد حصل من اجل صنيع ذلك الرجل العظيم
 الذي اصفته في وليمتك اليوم فانظر لعل تجد لي حوت
 لحاجتي فاننى لا اكل لحمًا فقال دوروثاوس للارخن
 بفرح الله يعدّه لاشترية * | فقال له الارخن باي
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 20 الثمن فقال الارخن اذا كان هكذا ضع الثوب عندك
 وانا ارسل باسمي واخذ الحوت حتي ترسل له الثمن *
 ودعا ذلك الارخن احد الاجناد الذين معه وقال
 له اذهب الي المورده وقتل للصيادين قال لكم الربيس
 الذي جاز بكم | ارسلوا الي حوتًا جيّدًا يكون ثمنه
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 نصف هذا النهار فذهب ذلك الملاك الذي هو في

- حلية جندي باسم ميخائيل الي صيادين السمك
واخذ منهم حوثاً وجأ به الي الرئيس فقال ذلك
الارخن لدوروثاوس قد كمل الشغل فقال دوروثاوس
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5 وقال انطلقوا محملوا الحروف والحوث وذهبوا وكان
دوروثاوس يسير وهو مفكر في قلبه من اين اجد
ثمن الحروف والحوث مع ما يحتاجه هذا الرئيس من
الخبز والخمر والفرش وكانت افكار كثيرة علي قلبه ان
ما هو الذي يصنعه وكان مواطب علي الصلاة الي
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اليوم انا عبدك فانك عالم انني صانع هذا كله علي
اسم ربنا يسوع المسيح وكان دوروثاوس مفكر بهذا
وهو يمشي وكان رئيس الملائكة يعلم فكر قلبه وهو
15 متاني عليه حتي يري قريحتته الصالحة فلما بلغوا
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فخرجت ثابستا المرأة الحرة فقال ميخائيل السلام
لك يا ثابستا المرأة الصالحة محبة الاله ما هو عملك
في هذه الايام فاجابته ثابستا وعليك السلام انت
20 ايضاً يا سيدي ومولاي الارخن حسناً انا بك الله
الينا اليوم ورئيس ملايكنه الاطهار ميخائيل ادخل
يا سيدي ولا تقف خارجاً وفيما ثابستا المرأة العابده
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معه والحوث والثوب ايضاً فتركهم امامها فقالت له يا
25 سيدي واخي من اين وجدت هولاي وانيت بهم معك
الي هاهنا ولا سيما انا انظر الثوب معك فقال لها

- دوروثاوس الارخن استوهبني انا ودفع لي هولاء فقالت له ثابوستا حسناً انا الله الينا اليوم بهذا الرئيس ورئيس الملايكة الاطهار ميخائيل والذين معه بالحقيقه نعدّ | للذين قد ضمنونا وكانت تقول هذا Fol. 55 b.
- 5 بفرح فقال الرئيس الذي هو ميخائيل هوذا انا اذهب الي القداس فانّ اليوم عيد رئيس الملايكة الاطهار ميخائيل وقد حان الوقت فاجلسوا انتم وهيوا المكان جيّداً اما الحروف فاذبكوه والحوث فلا تدنوا منه الي ان احضر اعمل فيه ارادتي فقالوا يكون كامر سيّدنا
- 10 وذهب عنهم فاما هم | فلم يعلموا من هو لكنهم كانوا Fol. 56 a.
- يظنوا انّه رئيس ارضي فقال دوروثاوس لزوجته ثابوستا ما الذي نصنعه وما الذي نفرش تحت هذا الرئيس ومن اين نجد خبزا يصلح لكرامته دعيني اتسول اليوم لنصنع ما نقدر عليه * فقالت له زوجته يا اخي ان الله لا يتخذنا عنا قم لعدّ تجد انسان يذبح
- 15 الحروف ونجهز الة | البيت فصنع كذلك فقالت له Fol. 56 b.
- ايضاً قدّم القليل الخمر لنعلم هل يصلح للارخن ام لا * فذهب وفتح فم المطموره فوجدها مملوه خمر الي الباب فدعر دوروثاوس وعاد الي زوجته وسالها 20 قايلاً هل احد احضر خمر الي هنا من حين خرجت فقالت له حيّ هو الربّ انّ من حين الوقت الذي اخرجت فيه القليل الخمر الي القربان اليوم لم يفضل شي في | المطموره سوا صرف واحد داخلها فقال لها Fol. 57 a.
- تاني حتي فنظر كمول الامر ثم عادوا ليخرجوا قليل زيت لاجل النفقه ومسح رووس الاخوه * فلما دخلوا الي مكان الزيت وجدوا سبع صرف زيت مملوه الي

- فوق وامطار مملوه من كل شيء من جميع ما يعوزة
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 دخلوا الي فيطونهم فوجدوا صندوق مملوا من كل
 5 صنف من القماش المكرم يفوق من عرسهم وایامهم
 الاولي بعد هذا مضوا الي موضع استعداد الخبز
 فوجدوا خبزاً سخناً مختاراً فعلموا للوقت بالنعمة التي
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 10 لنا كل شيء تعالي ففرش للارخن لان الوقت دنا من
 حضور والقداس (sic) الطاهر فهبوا كل شيء وفرشوا فرش
 عظيم كبير كما يليق بكرامة الرئيس ونصبوا مايدة
 للاخوة كما جرت عادتهم ولبسوا عليهم حُلل مختارة
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 15 الاطهار ميخائيل وهم فرحين فرح عظيم جدا فلما
 دخلوا الاثنين الي الكنيسة سجدوا امام الاراديون
 وصلوا لله بشكر عظيم وسبحوا امام صورة رئيس
 الملائكة ميخائيل قائلين نشكر يا ربنا يسوع
 المسيح وايبك الصالح والروح القديس الي الابد
 20 امين وبارك رئيس ملايكتك الاطهار ميخائيل لانك
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 وقبلوا السلام واسرعوا وخرجوا امام الاخوة وجلسوا
 ينتظروا الرئيس باجتهاد عظيم وجمعوا النساء والرجال
 25 حتي امتلا المكان ذكور واناث وكان دوروثاوس
 وثاوبستا مشدودين (sic) | قيام يخذ موهم في كل شيء *
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يعوزوه مُحتفلين بالخمر الجيّد والنفقات المختارة
وفيما هو هكذا واذا بالرئيس الذي هو ميخائيل قد
جا واجناده معه وقرعوا الباب فاسرع دوروثاوس
وثاوبستنا وخرجوا بفرح وفتحوا الباب وقبلوه
5 قائلين حسناً استحقينا مجيئك الينا اليوم يا سيّدنا

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عيد سيّدنا رئيس الملائكة الاطهار ميخائيل ادخل
ايها الرجل المبارك الله يفرح معك فلما دخل ذلك
الرئيس وجدا (sic) المكان كله مملوا رجال ونساء صغار
10 وكبار صار كمن هو متعجب وقال لدوروثاوس وثاوبستنا
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اليس انتم ترون هذه الشدة الان كان هذا ينبغي
15 ان يصنع في زمن الرخا فقالوا يا سيّدنا الرئيس
اغفر لنا فاننا لم نكمل نفوسنا ثقل من اجلك
لكنّا نشكر الله ورئيس ملايكته ميخائيل لان كل
الذين تراهم ليس احد منهم غريب منا لكن كلهم
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الذين معه الي المكان الذي هيّره له فلما دخلوا
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احضر الحوث من قبل ان تعملوا فيه شيئاً فلما
25 احضروه قال لدوروثاوس اجلس وشق بطنه. ففعل
كذلك فقال له الرئيس اخرج....رأته فاخرجه واذا

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داخله مختومه بخواتيم فتعجب دوروثاوس فيما كان
وقال ما هو هذا يا سيدي الرئيس فقال له الارخن
الذي هو ميخائيل ان الحيطان الكبار هم هكذا يبتلعوا
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وكيف يبتلعها وهي مختومه فمد ميخائيل رئيس
الملايكة يده واخذ الصرة واذا هي مملوءة ذهباً
10 مختاراً فعدم فوجدم ثلثماية دينار وثلثة قراريط
فاخذم ورفع عينيه الي السماء وقال انت عادل يا
رب واحكامك مستقيمة ولا يحزون المتوكلين عليك
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امامي ايها الاخوة الاحبا لاكلمكم لانكم اناس
15 متواضعين ومن اجل انكم تعبتم بزيادة لاجلي اليوم
في سجي اليكم ها الله قد اعطاكم هذا الذهب بهذه
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والان فعوض محبتكم وتعبيكم مع جنس البشر الذي
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واحد للراعي وواحد للسمك عوض الحوت وخذ
هذا الاخر ادفعه عوض القمح الذي دفعتم الثوب
عنه امس واعطيتموه للقربان فحزروا وسجدوا امام
الرئيس اعني دوروثاوس وثاوبستا واجابوا قائلين
25 ما هو هذا الذي تقوله لنا يا مولانا وسيدنا الارخن
Fol. 63 b. لعلك اتيت الينا نحن عبيدك لناخذ منك شي ٤

ليس واجب علي كل انسان ان يخدم اجناد الملك
 ليس انت مُسلط علي اجسادنا لكي تصنع فينا
 ارادتك الا تنال شي من نعمة الله وكرامته اما تعرف
 ايها السيّد الرئيس مقدار هذا العيد العظيم اليوم
 5 وان هذا الخبز القليل الذي اكلته مع اقاربنا ليس
 Fol. 64 a. هو لنا لكنّه لله ولرئيس ملايكته الاطهار | ميخايل
 الذي نحن نعيده له اليوم * لكن ان كانت هذه
 ارادتك يا سيّدنا الرئيس فنحن نأخذ هذه الاثلاث
 فقط عوضاً عن الحروف والحوث والاخر نخلص به
 10 الثوب كما اشرت * فاجابهم الرئيس الذي هو
 ميخايل وقال بالحقيقه وحق حياة سيدي الملك لا
 بد ان تأخذوهم كلهم ولا تفضلوا منهم شي. وان
 Fol. 64 b. كنتم تخافون من سيدي الملك | ليلاً يسمع فيغضب
 انا احتج عنكم عند سيدي الملك وارضى قلبه ان
 15 ينعم عليكم بكرامات اعظم من هذه واريد ان تعرفوا
 الحق ان ليس هولاء فقط نصيبكم مني اعطيه اليكما
 لكن اذا رجعت الي مدينتي انا اوهبكم (sic) روس مالكم
 وكرامات عظيم اعظم من هذا لكن اقبلوا هذا فانه
 Fol. 65 a. فايده * | فتعجب دوروثاوس وثاوبستا زوجته لما
 20 سمعوا هذا وقالوا له نطلب اليك يا سيّدنا ان لا
 تضحك بنا نحن عبيدك ولا تكلمنا بما يفوق
 طبيعتنا متى جيئ الينا يا سيّدنا واعطيناك ذهب
 حتى نأخذ فايده منك بالحقيقه لم نراك قط يا
 سيّدنا ولم تدخل بيتنا ابداً ومتى راينا وجهك غير
 Fol. 65 b. 25 اليوم فكيف تقول انك اخذت منا شيئاً | فاجاب
 الرئيس وقال اسمعني لاخبركم متى دخلت الي بيتكم

- من وقت ماتوا ابايكم ووزتم اموالهم ونكاسهم *
 من ذلك الوقت والي اليوم انا في بيوتكم مره في
 كل شهر ومن بعد مضيي ترسلون الي مدينتي
 كرامات عظيمه الي سيدي الملك وقد فرغ ان يكتب
 5 اسمائكم عليهم جميعهم الي حين حضوركم عند | Fol. 66 a.
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 وثاوبستا قايلين نطلب اليك ايها السيد الارخن
 اصنع معنا معروفا وعرفنا اسمك لانا مذعورين من
 اجل الكلام الذي قلته لنا فاجاب الرئيس الذي
 10 هم ميخائيل وقال لهما انا اعلمكما باسمي واسم مدينتي
 ان اردتم ان تسمعوا * انا هو ميخائيل رئيس | Fol. 66 b.
 السمايين والارضيين انا هو ميخائيل رئيس اجناد
 قوات السموات انا هو ميخائيل رئيس الدهور النيره
 انا هو ميخائيل القوي مفرق الحروب كلها امام
 15 الملك انا هو ميخائيل فخر السمايين والارضيين انا
 هو ميخائيل العظيم الذي تحنن الله جميعه (sic) ساكنه
 فيه انا هو ميخائيل كرسى المملكه السمايه * انا
 هو ميخائيل رئيس الملائكه | الواقفين بين يدي Fol. 67 a.
 الله انا هو ميخائيل الذي يقدم قرايين وكرامات
 20 الناس الي الله الملك انا هو ميخائيل الماشي مع
 الناس الذين رجاهم بالرب * انا هو ميخائيل رئيس
 الملائكه المهتم بكل البشريه باستقامه وخدمتكم
 انتم ايضا منذ صغركم والي الان ولا افترعن خدمتكم | Fol. 67 b.
 الي ان تبلغوا الي ملكي المسيح الغير زايد كما
 25 خدمتموني انا ايضا وسيدي بقوة عظيمه هل انسي
 قرايينكم او اترك عتي كراماتكم وصدقاتكم الذي

- تدفعوهم لله على اسمي * اليس انا كنت واقف
 بالامس في وسطكم اسمع ما كنتم تقولون مع بعضكم
 Fol. 68 a. بسبب عادتكم في القربان والعيد اليس كنت | معكم
 في الوقت الذي بكيتم فيه وطلبتم اليّ وقلتم اسال
 5 الله ان ينقلنا من هذا العالم من قبل ان ينقطع
 عنا رجاً صدقاتك اليس انا كنت اراكم في الوقت
 الذي اخرجتما ثياب بركتكما وابعتموهم من اجل
 قرباني * اقول لكما اننى موجود في هذا جميعه
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 10 والى الان لكنى معترف بهم الجميع عنكم قدام الله
 الذى هو ملكى * بالحقيقه قد اخذتم مراحمكم مثل
 هابيل ونوح وابراهيم لانكم دفعتم باستقامه طوباكما
 والخير يكون لكما مثل اسمايكما كذلك ايضاً بركاتكما *
 لان تفسير دوروثاوس هو قربان الله وتفسير ثاوبستا
 15 هي المومنه بالله انا هو ريس الملائكه ميخائيل
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 Fol. 69 a. الله انا هو ميخائيل الذي اخذت صلواتكما وطلباتكما
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 قرنيلوس انا الذي مضيت اليه واعلمته طريق الحياة
 20 من قبل المعمودية التي نالها من بطرس الرسول
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 عند سيدي بسبب قربكما مني ومن اجل محبتكما
 العظيمه فنى لانه مكتوب اقتربوا من الله يقترب الله
 منكم والان يا دوروثاوس وثاوبستا اقبلا اليكم القوة
 25 والرحمة من يدي لانى قد فرغت ان اقول لكما ان
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 السماء والملايكة وكان دوروثاوس وثاوبستنا ناظرين
 5 اليه بخوفي حتى دخل الي السماء بسلام من الله
 امين فصنع دوروثاوس وثاوبستنا كما امرهما رئيس
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SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS, BISHOP OF ANTIOCH.

فاسمعوا لاعلمكم هذه الاعجوبة العظيمة التي
كانت بقوة الله ورييس الملائكة الاطهار ميخائيل
وتطلباته التي اخبرنا بها من جهة اناس مؤمنين
بها * كان انسان كاتب يسمى اولاً قطسُن من اهل
5 كورة | انتيكي وكان غنياً جداً وكان له اموال كثيرة Fol. 92 a.
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10 الله في هذه ظاهره فلما دخل اليها | في الاول من Fol. 92 b.
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الظهيرة في ذلك اليوم اجتاز ببيعة ريس الملائكة
ميخائيل فراها وهي مُرَبَّنة بالقناديل والشموع تعجب
15 جدا وجلس في ذلك المكان وكان بتدبير من
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- Fol. 93 a. الشعب الذين اجتمعوا بذلك المكان يصنعون الحاناً | ويقولوا تراتيل حلوه فتعجب الرجل ومن زيادة
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5 الرجل ايضاً جداً لاجل ما سمع فلما كان باكراً حضر
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فقالا له اوليك ان اليوم الثاني عشر من هاتور وهو
10 عيد رئيس الملائكة الاطهار ميخائيل لانه [هو] الذي
يطلب الي الله عنا ان يغفر لنا خطايانا وينقذنا من كل
شر فقال لها الكاتب واين هو ذلك لا تكلم انا ايضاً
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15 ان اردت ان تصير مسيحياً فاطلب منه وليس العبد
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وهو ينجيك من كل شر فقال لهم ذلك الكاتب يا
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نصرانيا وانا اعطيكم ديناراً لكل واحد لان قلبي
20 قد مال الي معبودكم فقال له الرجلين | ليس تقدر
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ويعبدك باسم الاب والابن والروح القدس فتصير
نصرانياً لكن طول روحك حتي ينفرد ابينا الاسقف
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25 وتاتا ذلك اليوم وفي الغد اتا اليهما وقال لهما يا
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المؤمنين الي الاسقف واعلماه بكلما كان فقال الاسقف
لذلك الرجل الكاتب من اي كورة انت فقال له انا
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5 تصير نصرانياً فقال ذلك الكاتب نعم يا ابي فان
Fol. 95 b. الذي قد رايتهُ وسمعتهُ في هذه المدينة اضطرني ان
اصير نصرانياً فقال له الاسقف اي الة تعبد فقال
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10 لتعينك فقال له الكاتب يا ابي لتدركني رحمتك
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15 نباركك الان ليلاً لا يرتضوا زوجتك وبنوك بهذا
فيصير بينكم شقان مع بعضكم البعض ويفترقوا
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20 الكاتب هذا فرح جداً حينئذ قبل من الاسقف
البركة وخرج واستعد ليمضي الي مدينته وان الشيطان
مُبغض كل خير لما علم ان الرجل قد مال بقلبه
الي الله حسده ولما توسط البحر اقام عاصف شديد
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 25 وتاتا ذلك اليوم وفي الغد اتا اليهما وقال لهما يا اخوتي الصالحين اقبلاني اليكما لكي الله | الذي قلتما
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- لي من اجله يعطيكما اجركما فاتيا به اوليك الرجلين
المؤمنين الي الاسقف واعلماه بكلما كان فقال الاسقف
لذلك الرجل الكاتب من اي كورة انت فقال له انا
من كورة انتيكي فقال له الاسقف قلبك راضي بان
5 تصير نصرانيا فقال ذلك الكاتب نعم يا ابي فان
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اصير نصرانيا فقال له الاسقف اي الة تعبد فقال
له انا اعبد الشمس فقال له الاسقف فاذا غابت
الشمس عن الارض وتلحقك شدة فاين تجدها
10 لتعينك فقال له الكاتب يا ابي لتدركني رحمتك
وتعمدني انا اطلب اليك ان تصيرني نصرانيا مثل
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15 نباركك الان ليلآ لا يرتضوا زوجتك وبنوك بهذا
فيصير بينكم شقان مع بعضكم البعض ويفترقوا
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20 الكاتب هذا فرح جدا حينئذ قبل من الاسقف
البركة وخرج واستعد ليمضي الي مدينته وان الشيطان
مبغض كل خير لما علم ان الرجل قد مال بقلبه
الي الله حسده ولما توسط البحر اقام عاصف شديد
الي ان صارت الامواج يعلوا السفينه حتي عن قليل
25 كادت تغرق ويموت كل من فيها فصرخ ذلك الرجل
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- هذه الشدة العظيمة وانا اؤمن بالمجد العظيم الذي
رايته في بيعة رئيس الملائكة الاطهار ميخائيل لاني
انا واهل بيتي مقبلين لنكون نصارا الي يوم موتنا
وفي تلك الساعة جا اليه صوتاً قايلاً لا تخف فليس
5 شيء من الشر | يصيبك في الساعة صارت الامواج
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15 ابنه الاكبر مجباً شديداً ثم عاد الرجل الي زوجته
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البتة وان كنتي غير راضيه فانا اتركك وهوذا قد بقي
لي ثمانية الف مثقال اعطيك منهم الف مثقال
20 وابقى في عبادتك وانا امضى لكي انال مغفرة خطاياي
فقالته زوجته جيداً يا اخي وسيدي بالحقيقه كل
طريق تمضي فيه انا ايضاً الي معك والموت الذي
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25 فمضوا الي الرجلين الاولين فسلموا عليهما واعلموهما
انهم قد حضروا ليصيروا نصاري واوليك ادخلوهم

- الي الاسقف واعلماه ان هذا ذلك الرجل الذى اتا
 زمانًا لكي يصير نصرانيًا فها هو قد اتا وزوجته
 وبنيه لكي يصيروا مسيحيين ففرح الاسقف فرحًا
 عظيمًا جدًا من اجل رجعة نفوسهم * فلما دخلوا
 5 اليه قال لهم نعم انتم بالحقيقة تريدوا ان تصيروا
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 وصلواتك المقدسة حينئذ امر الاسقف ان يهتوا الاردن
 في بيعة ريبس الملايكة ميخائيل ووعظ الرجل وزوجته
 واربعة اولاده وعبيد ثم عمدهم باسم الاب والابن
 10 والروح القدس وكان اسم الكاتب | اولًا كتسون فغيره
 واسماء مثنوس ودعا اسم زوجته السلامة * واربعة
 اولادهم اسما الاول يوحنا والثاني استفانوس والثالث
 يوسف والرابع دانيال ثم قدم القداس ونالهم
 من السراير المقدسة جسد وم ربنا يسوع المسيح *
 15 ومن بعد الصبغة اقاموا شهر ايام عند الاسقف
 وهو يعظهم بكلام الايمان المستقيم فاما مثنوس
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 تزودوا البركة من الاسقف ليمضوا الي مدينتهم
 20 فشيّعهم رؤسا المدينة وجميع الشعب بفرح عظيم
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 للمعاجزين والارامل والايتام وكان اهل الكورة يتعجبون
 25 منهم وكان اسمهم في فم كل احد وكانوا يضوا في
 جميع تلك الكورة بسيرتهم الحسنة فلما كان من بعد

- انقضا شهرين ايام تنجّ الانسان المختار مثاؤس
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 كته بطلبات ريس الملايكة ميخايل فاما اولاده
 الصغار وامهم فلم يملّوا من الخيرات التي يصنعوها
 5 أكثر من زمان حياة ابيهم فاما الشيطان وجنوده
 فلم يهتمل ما كان يرا من الخيرات التي يصنعوها
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 10 واخوته اما ترون اننا قد تعينا جدّا من حين مات
 ابينا فقوموا بنا نترك هذه المدينة ونمضي الي
 مدينة المملكة ونسكن هناك فانه مكتوب في الانجيل
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 15 الرب علينا وهكذا قاموا في خفيه واخذوا بقيه ما
 فضل لهم وذهبوا الي مدينة المملكة وسكنوا هناك
 وكانوا يقولوا يا اله ريس الملايكة ميخايل كن لنا
 عونًا ثم زادوا علي صدقاتهم التي كانوا يعملوها
 اولًا فلم يهتمل الشيطان هذا لكنه قلق لانه كان
 20 ينظر ان القديسين يعطوا الصدقات بامانة ولم
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 واخذوا له اموال عظيمه فاعلم ذلك الارخن الوالي
 25 المسلط علي تلك المدينة بهذا فسال الوالي عن
 الامر من نواب المدينة وانّ النواب مسكوا الحراس

- Fol. 103b. وكلفوهم ان يبيحثوا عن انية | ذلك الرئيس وفيما هم
مضطربين لهذا الامر واذا الشيطان قد تشبه بانسان
وصار يمشى في المدينة كلها ويصرخ قايلاً انا اعرف
من سرق انية سيلون الارخن * لاتي ارا هولاي الاربعة
5 صبيان الغربا الذي اتوا الي هنا في هذه الايام هم
الذي دخلوا الي البيت وسرقوه انا اعلم بالحقيقه
ان الامر هو هكذا منذ سكنهم هذه الكورة وان
رجال تلك المدينة لما سمعوا هذا | اعلما به الوالي
وفي الساعه جذبوهم بشعور روسهم كما امر الوالي
10 وجاؤ بهم امامه وكانوا يجذبوهم بلا رحمه وكانت امهم
يمشى خلفهم وتبكي وتعزيهم قايلاً * لا تخافوا يا
اولادي لان الله الذي امنا به وعظيم روسا ملايكنه
الاطهار ميخائيل قادر ان يخلصكم من كل شر ومن
Fol. 104b. الذي كذبوا عليكم بسببه | وفيما هي تتكلم بهذا
15 كان نحوهم صوتا من السماء قايلاً لا تخافوا فاني لا
ادع شيئاً من الشر يصيبكم انا هو ميخائيل حافظكم
من كل شر وفيما هم قيام امام الوالي وهو يسالهم واذا
برئيس الملايكة قد تشبه بوزير الملك واتا من بعد
فلما راه الوالي قام ووقف له وطلب اليه ان ياتي
20 ويجلس لكي يسمع هو ايضاً هذا الاحتجاج اما هو |
فجلس * فامر القايد ان يقدم اليه الصبيان فقال
لهم لعلكم ان تردوا عملة الارخن اليه من قبل ان
اعد بكم اما هم فاجابوا قائلين حتى هو الرب الاله
المسيحيين ومجد اعظم روسا ملايكنه الاطهار ميخائيل
25 لم يتفق لنا مثل هذا الامر ابداً فقال رئيس الملايكة
ميخائيل للوالي انا اعرف كيف يظهر الحق * ليمسك
Fol. 105b.

- الاصغر في اخوة هولاء القوم ويدخل به الي دار رئيس
الحراس الذي قلبه متعوب بهولاء الناس ويصرخ
قايلًا باسم سيدي يسوع المسيح تظهر عملة سيلون
الارخن هذه التي اهتمونا بها ففي تلك الساعة يظهر
5 الحق * وللوقت امر الوالي ان يوخذ الابن الاصغر
Fol. 106a. ويدخل به الي دار رئيس الحراس كما قال | رئيس
الملايكة ميخائيل ثم صرخ قايلًا باسم سيدي يسوع
المسيح ورئيس الملايكة الاطهار ميخائيل تظهر عملة
سيلون الارخن * وفي تلك الساعة كان صوتًا وكل
10 احد يسمعه انزلوا الي اسفل الدهليز فتجدوا كل
شيء وهولاء الصبيان ابرياء كل ذنب فنزلوا الوقت
الي اسفل الدهليز فوجدوا العملة كلها | واعلموا
Fol. 106b. الوالي بالذي كان فتنجبت جدًا فحوّل وجهه مستحيًا
ان كيف يقول الذي كان لذلك الوزير الذي هو
15 ميخائيل ثم لم يعلم الي اين مضي حينئذ تنجبت
جدًا واطلق الاربعة صبيان وهم يريين فدخلوا الي
بيوتهم وهم متجدين لله ورئيس الملايكة ميخائيل
فاما القديسين فلم يملوا من الخيرات التي يصنعوها
مع كل احد حتى ان الجميع تعجبوا من سيرتهم
20 الصالحة | وكان ايضا من بعد زمان مذ كان هذا
سعى انسان في رجلين عند الملك ان له عليهما
دين قديم * فسلم الملك الرجلين الي اجناد حتى
يعطيه كل منهما مائة مثقال ولم يكن لهما ما يعطوه
وان القديس يوحنا وجدها صدفة فرآ الاجناد
25 يقتلان الرجلين بغير رحمة فقال للاجناد ما هي
Fol. 107b. العلة التي انتم تضربون هذين الرجلين بسببها |

فقال له الاجناد انهم مسوكين على مائة مثقال كل واحد منهم فقال لهم فاذا اخذتم المايثى مثقال تطلقوهم فقال الاجناد نعم واذا لم يعطونا اياهم فسئقتلهم فطلب يوحنا الي الجندان يتاتوا قليلاً 5 الي ان يعود اليهم اما هو فمضى واحضر المايثى مثقال ودفعها لهم وعتق اوليك الرجلين والاربعة اجناد المترسين بهما دفع لكل واحد منهم مثقال فلم Fol. 108a.

تحمل الشيطان عدو كل صدقي بل امتلا حسد علي القديسين من اجل اعمالهم الحسنة فاتار عليهم 10 تجارب صعبة جداً بزيادة وهي هذا وكان من بعد هذا استضاف رجل من اهل تلك المدينة برجل صديق له وكان المساء وكان ذلك الرجل ساكن بجناب بيت اوليك القديسين فلما اكلوا وشربوا قام ذلك الرجل ليذهب الي بيته | وبينما هو ماشى في شوارع Fol. 108b.

15 المدينة فلدغته عقرب فوقع ميتاً في الساعة ولم يعلم انسان بما كان وفيما كان حراس المدينة يطوفوا مع اصحابهم وجدوا ذلك الرجل ميتاً فاتوا بسراج وفتشوا جسده ولم يعلموا بما كان منه ثم كفوه فلما كان باكراً ارادوا ان يحملوه الي القبر واذا بالشيطان 20 قد تشبه بانسان وكان يصيح في المدينة كلها قايلاً ان هذا الرجل الميت الذي لم يعلم احد من Fol. 109a.

الناس بموته ولا من قتله لم يكن هذا الشر من احد من الناس الا هولاء الاربعة صبيان الغربا وانا اشهد بهذا الامر فذاع هذا الكلام في المدينة كلها فذهب 25 الوالي واعلم الملك كسنتس بهذا وفي تلك الساعة امر الملك بان ياتوا بالاربعة صبيان مكتفين اليدين

الاصغر في اخوة هولاء القوم ويدخل به الي دار رئيس الحراس الذي قلبه متعوب بهولاء الناس ويصرخ قايلًا باسم سيدي يسوع المسيح تظهر عملة سيلون الارخن هذه التي اهتمونا بها ففي تلك الساعة يظهر

5 الحق * ولوقت امر الوالي ان يوخذ الابن الاصغر ويدخل به الي دار رئيس الحراس كما قال | رئيس الملائكة ميخائيل ثم صرخ قايلًا باسم سيدي يسوع المسيح ورئيس الملائكة الاطهار ميخائيل تظهر عملة سيلون الارخن * وفي تلك الساعة كان صوتًا وكَل 10 احدٍ يسمعه انزلوا الي اسفل الدهليز فتجدوا كل شيء وهولاء الصبيان ابرياء كل ذنب فنزلوا الوقت

الي اسفل الدهليز فوجدوا العملة كلها | واعلموا 106b. الوالي بالذي كان فتعجب جدًا فحول وجهه مستحيًا ان كيف يقول الذي كان لذلك الوزير الذي هو 15 ميخائيل ثم لم يعلم الي اين مضي حينئذٍ تعجب جدًا واطلق الاربعة صبيان وهم يريين فدخلوا الي بيوتهم وهم متجدين لله ورئيس الملائكة ميخائيل فاما القديسين فلم يملوا من الخيرات التي يصنعوها مع كل احدٍ حتى ان الجميع تعجبوا من سيرتهم

20 الصالحة | وكان ايضًا من بعد زمانٍ مذ كان هذا سعى انسان في رجلين عند الملك ان لهُ عليهما دين قديم * فسلم الملك الرجلين الي اجنادٍ حتى يعطيه كل منهما مائة مثقال ولم يكن لهما ما يعطوه وان القديس يوحنا وجدهما صدفه فرآ الاجناد 25 يقتلان الرجلين بغير رحمة فقال للاجناد ما هي

العلة التي انتم تضربون هذين الرجلين بسببها | 107b.

فقال له الاجناد انهم ممسوكين على مائة مثقال كل واحد منهم فقال لهم فاذا اخذتم المايته مثقال تطلقوهم فقال الاجناد نعم واذا لم يعطونا اياهم فسنقتلهم فطلب يوحنا الي الجندان يتاثرو قليلاً 5 الي ان يعود اليهم اما هو فمضى واحضر المايته مثقال ودفعا لهم وعتق اوليك الرجلين والاربعة اجناد المترسين بهما دفع لكل واحد منهم مثقال | فلم تحمل الشيطان عدو كل صدق بل امتلا حسد علي القديسين من اجل اعمالهم الحسنة فاتار عليهم 10 تجارب صعبة جداً بزيادة وهي هذا وكان من بعد هذا استضاف رجل من اهل تلك المدينة برجل صديق له وكان المساء وكان ذلك الرجل ساكن بجانب بيت اوليك القديسين فلما اكلوا وشربوا قام ذلك الرجل ليذهب الي بيته | وبينما هو ماشى في شوارع 15 المدينة فلدغته عقرب فوقع ميتاً في الساعة ولم يعلم انسان بما كان وفيما كان حراس المدينة يطوفوا مع اصحابهم وجدوا ذلك الرجل ميتاً فاتوا بسراج وفتشوا جسده ولم يعلموا بما كان منه ثم كفروه فلما كان باكراً ارادوا ان يحملوه الي القبر واذا بالشيطان 20 قد تشبه بانسان وكان يصيح في المدينة كلها قايلاً ان هذا الرجل الميت الذي لم يعلم احد من الناس بموته ولا من قتله لم يكن هذا الشر من احد من الناس الا هولاء الاربعة صبيان الغربا وانا اشهد بهذا الامر فداع هذا الكلام في المدينة كلها فذهب 25 الوالي واعلم الملك كسنطس بهذا وفي تلك الساعة امر الملك بان ياتوا بالاربعة صبيان مكتفين اليدين

- الي خلف وان يعملوا في اعناقهم جنازير فجاؤ بهم
 واوقفوهم امام الملك فكان نكوههم صوتا قايلًا | لا
 فكافوا فيها قد انقضى زمان التعب وحصل لكم
 النياح من قبل الرب حينئذ لما اقاموهم امام الملك
 5 بشبه ظلمه ففي تلك الساعة تشبهه رئيس الملائكة
 ميخائيل بشبه اميرا كبيرا لملك الروم واتى * فلما
 راه الملك كسنطس قام ووقف امامه فلما بلغ اليه
 جلسا مع بعضهما بعض فلما راى رئيس الملائكة
 ميخائيل الصبيان | قيام قال للملك كسنطس ما هو
 10 امر هولاء الصبيان فاعلمه الملك بالذي كان فقال له
 ميخائيل فمن يعلم من الذى قتل هذا الرجل فقال
 له الملك قد اخبرت ان هولاء هم الذين قتلوه *
 فقال ميخائيل ان عندنا اذا كان امرا هكذا وهو ان
 يموت واحدا ولم نعلم ما الذى كان منه فنحضر
 15 الرجل الميت في الوسط ونساله فيكلمنا | ويخبرنا
 من الذى قتله والان ان كنت تريد ان تعرف الحق
 فليقدم ايضا ذلك الرجل الميت اليها هنا ونساله وهو
 يكلمنا ويعرفنا من الذى قتله وفي تلك الساعة امر
 الملك فقدموا الميت في الوسط فقال رئيس الملائكة
 20 ميخائيل لذانيال اصغر اخوة القديسين اذهب وقل
 لهذا الميت باسم سيدي يسوع المسيح الاله السما
 والارض اخبرنا | ما الذى كان منك ففعل الفتى الصغير
 هكذا وان الله يحب البشر المرید ان يتمجد اسمه
 25 المقدس في كل مكان ليؤمنوا به اعاد نفس الرجل
 اليه مرة اخري وعاش من اجل خلاص الملك والجمع
 كله الذى في تلك الكورة وصرخ ذلك الرجل قايلًا الويل

- لك ايها الملك كسنتس لانك تجاسرت وجلست مع
 رئيس الملايكة ميخائيل رئيس اجناد القوات
 Fol. 111 b. السماوية | ان هولاء الرجال الذين اتهمتموهم هم
 صديقين وابريا من الذنب وليس هم الذين قتلوني
 5 لكن عقرب لدغني فمتت لكن لاجل صفوة هولاء
 الرجال ادركك هذا الخير العظيم واستحققت ان تنظر
 الي رئيس الملايكة الاطهار ميخائيل والان فقد رايتهم
 اعاجيب الله فارجعوا من كل قلوبكم واتركوا عنكم
 Fol. 112 a. هذه اللذات وهذه الاصنام الميتة التي لا ربح فيها
 10 لكي الله يغفر لكم ما سلف من خطاياكم واما انا
 فادركتني نعمة عظيمة لانني رايت رئيس الملايكة
 ميخائيل من اجل هولاء الرجال الابرار * وفي تلك
 الساعة ارتفع رئيس الملايكة صاعدا بمجد عظيم
 والملك ينظره وكل الجمع وهو صاعدا الي السماء
 15 واخذ معه نفس ذلك الميت الي السموات واما الملك
 وكل احد فصاروا في خوف عظيم جدا ومن بعد وقت
 Fol. 112 b. كبير اطمان قلب الملك من الخوف ومن ذلك الامر
 المعجب الذي راه وقام وقبل فم يوحنا قايلا مباركة
 هي الساعة التي دخلتم فيها الي هذه المدينة
 20 اطلب اليكم ان تعرفوني الالهكم الذي امنتم به
 لنومن نحنن به ايضا فنخلص * فقال لهم يوحنا
 نحنن مؤمنون بالرب يسوع المسيح ابن الله الحي
 Fol. 113 a. فصرخ الملك قايلا وكل الجمع معه بالحقيقة | اله حي
 هو يسوع المسيح وليس الاله سواه * فقال يوحنا
 25 للملك قم فاكتب لملك رومية قسطنطين واعلمه
 بكل شئ واطلب اليه ان يرسل الينا واحدا من

- الاساقفة الي كورتنا فيعظكم باسم الاب والابن والروح
القدس فكتب الملك كسنطس الي الملك قسطنطينوس
Fol. 113b. قايلاً له هكذا كسنطس الذي يقال له ملكاً | استنجراً
وكتب لعظمة الملك وجلالته قسطنطين عبد يسوع
5 المسيح السلام لك ان نعمة عظيمه قد ادركتنا من
قبل آله الصالح فذكرنا واخرجنا من عبادة الاصنام
الطمثه واعادنا اليه من قبل صلاحيته الكبيرة
وطلبات ريبس الملائكة الاطهار ميخائيل هذا الذي
جعلني مستحقاً ان انظره بعيني وجعل الميت
Fol. 114 a. 10 يكلمنا مشافهه من بعد موته | وبعد هذا مضي صاعداً
بمجد عظيم ونحن باجمعنا ننظره والان نطلب الي
سيادتك ان ترسل الينا واحداً من الاساقفة الذي
عندك ليضي لنا بالامانة المستقيمه ويعرفنا نحن
ايضاً الطريق الموديه الي الله ويهب لنا الخاتم
15 المقدس واذا فعلت معنا هذا تنال اكاليلاً عظيمه
عند المسيح علي هذا الامر كن معافا ايها الملك
Fol. 114 b. الالهي بقوة المسيح ملك الكل وباجتهاد عظيم |
اخذ الملك البار قسطينيين الكتب فقراهم وتعجب
جداً مما كان ومجد الله * وباهتمام عظيم كتب الي
20 القديس يوحنا ريبس اساقفة افسس هكذا * قبل كل
شيء اقبل يديك الطاهرين اللتين يقلبوا جسد ابن
الله * انه بالحقيقه صار الينا فرح عظيم من الله
هوذا انا ارسل اليك انت ايضاً فاني عارف انك تفرح
Fol. 115 a. بزياده | اريد ان تتعب تعباً قليلاً وتجتهد بقلبك
25 كله ان تعلم ان تعبك لا يسقط فافعل من اجل
المسيح الذي تعب من اجل جنس البشر وتتكلف

- وتمضى الى مدينة انتياس لتشفى المرضى الذين بها
باسم المسيح وتخرجهم من خدمة عبادة الاوثان
النجسه وتعمد باسم الاب والابن والروح القدس فهذا
Fol. 115 b. يصير لك افخارًا عند الرب | وعند ملايكته الاطهار
5 لكي نخلص معا بقوة المسيح الالهنا * هذه الكتب
ارسلها الملك قسطنطين الي انبا بوحنا رئيس
اساقفة افسس مع رسالة كسنتس الملك فلما قرا
رئيس الاساقفة الكتب فرح جدًا على رجوع الكورة
كلها حينئذ اخذ معه شماسين وقسوس واغنسطسين
Fol. 116 a. 10 وثلاثة مرتلين واثنى عشر من الشعب واخذ معنا
استعداد الهيكل وهي مايدة ذهب واربعة كاسات
فضة وثلاثة كاسات ذهب وملعقة من الحجر الكريم
والاربعة اناجيل والمزمور والرسول والابركسيس ورسائل
القتاليقون وعلي الجملة كل استعداد البيعة ثم ساروا
15 في الطريق وهم يصلوا بفرح فلما قربوا من المدينة
عرفوا الملك | بحجي رئيس الاساقفة والذين معه فخرج
Fol. 116 b. الملك ويوحنا وكل جماعة المدينة ليتلقوا رئيس
الاساقفة فلما بلغوا الي رئيس الاساقفة سجد له الملك
وكل الجمع وتباركوا منه وقص الملك على رئيس الاساقفة
20 كلما كان منه واعلمه بيوحنا قايلاً ان من قبل هذا
واخوته رحبنا لله وهكذا مضوا | الي مدينة بهدو
Fol. 117 a. عظيم وان الملك سال رئيس الاساقفة وادخلو الي
القصر لان المدينة لم يكن بنى فيها كنيسة بعد
فلما كان الغد قال رئيس الاساقفة للملك لنحدد رسم
25 كنيسة فقال الملك يا ابي ان لي طريق جديد وهم
يبنون فيه امض بنا لننظره فان كان موافق صنعناه

- كنيسة فمضى رئيس الاساقفة والملك معا فنظروا الى
 Fol. 117 b. الطريق | الذى يبنون فيه فارضا ذلك رئيس الاساقفة
 فامر الملك ان يصرخ المنادي في المدينة كلها ان
 ياتي ساير الناس ويعملوا في الكنيسة وهكذا اجمع
 5 اهل المدينة كلها وعملوا في الكنيسة من الرئيس
 الي المسكين حتى الي الملك كان هو ايضا يعمل
 بيديه مثل كل احد مؤمن انه ينال بركة من المسيح
 Fol. 118 a. وبارادة الله كمل البنا في ستة عشر يوما | وكرز رئيس
 الاساقفة الكنيسة على اسم العرذي القديسه والدة
 10 الاله مريم فلما راي كثرة الجموع يعمدون قال للملك
 في اين يعتمد هذا الجميع العظيم لان المدينة لم
 يكن بنى فيها كنايس ولم يكن فساقى فاجاب الحكيم
 يوحنا وقال للملك ولرئيس الاساقفة انا اقول ان
 هذه البركة الماء التي هي شرقي المدينة انها
 Fol. 118 b. مستحقة لهذه الكرامة العظيمة | وفي تلك الساعة
 كان صوت من السماء وكل احد يسمعه قايلا هذا
 هو الذى رسمه الله يا يوحنا ابن الرسل * فلما سمع
 رئيس الاساقفة والملك وكل الجمع ذلك تعجبوا ثم
 امر رئيس الاساقفة والملك ان يجتمع الجمع الي تلك
 20 البركة وصلى رئيس الاساقفة على الماء كعادة الفساقى
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 الماء يقول التقديس مع رئيس الاساقفة فلما كمل
 رئيس الاساقفة الصلوات امر ان ينزل الجمع كله الى
 25 الماء فانطرحوا كلهم في الماء وهم يصرخون قائلين
 فنصبغ باسم الاب والابن ولروح القدس ثم اعتمد

الملك وكل الجمع واتا بهم ريس الاساقفه الي الكنيسة
 Fol. 119 b. وقسم | يوحنا اسقفا لهم واخوته الثلثة قسم احدهم
 قسيسا والاثنين الاخر شمامسة * وكان للملك ابنا
 اسمه افلاس فصيره شماسا وكان جميع الشعب يجذلون
 5 بالرب حينئذ اهتم ريس الاساقفه بالقربان فرفعه
 على المذبح وقدس عليه * فتعجب الملك وكل
 Fol. 120 a. الجمع | مما رأوا وسمعوا لانهم لم يسمعوا كلام هكذا
 ابدا ولم يروا هذا المثال البتة وهذا كان اول مرة
 رفع القربان في تلك الكورة *

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
EUSTATHIUS, BISHOP OF TRAKÈ.

اتري تذكرون انتم اوفيميه زوجة ارسطرخوس
الامير هذا الذي ولاة الملك العابد اتوريوس علي
جزيرة الاثركي انتم تعرفون كلكم ايها الشعب المحب
للمسيح ان هذا الامير كان عابداً جداً كما يشهد
لَهُ بذلك كل احد ان صلواته وصدقاته صعدت قدام
5 الله مثل | قرنيلوس زماناً كان هذا الرجل المكرم
Fol. 133b. ارسطرخوس اميراً ومنذ اخذ المعمودية المقدسه من
يد ابينا المكرم والمعلم العظيم يوحنا لم يفتر من
الصدقات والقرايين في كل اثني عشر من الشهر
باسم رئيس الملائكة الاطهار ميخائيل وفي الحادي
10 وعشرين من الشهر باسم العذري الطاهرة مريم
والتاسع وعشرين من الشهر ميلاد ربنا يسوع المسيح
Fol. 134a. وكان يعطي القرايين | والصدقات التي لا عدد لها
لذكر اسم الله الكلمة كان هذا الرجل البار يصنع
هذا زماناً كبيراً من بعد كمل زمانه ليمضي الي
15 المسيح مثل كل انسان فدعا اوفيميه زوجته وقال لها

- يا اختى هوذا انتي ترى ان زماني قد تم لامضي
 الي الرب كمثل ابايي كلهم * وقد سمعتي انتي كل
 Fol. 134b. التعاليم المحيية التي اوصانا بها | الاب الطوباني
 يرحنا هذا الذي به استمنأت هذه الجزيرة كلها
 5 وعرفت الله وقد سمعت منه مرار كثيرة باذنك في
 بيتك يقول ان ليس شئ اعظم من المحبة وايضا قال
 ان للرحمة فخر في الدينونة وعلي الجملة بقية وصاياه
 المعزية التي قالها لنا من اجل خلاص نفوسنا اعني
 ذلك العظيم يوحنا * وايضا هوذا انا اوصيك وقد
 Fol. 135a. جعلت الله رقيبى | وامامي من قبل خروجي من
 هذا العالم انك لا تفتري ولا تتركى ما كنا نصنعه الان
 في اليوم الثاني عشر من الشهر عيد رئيس الملائكة
 الاطهار ميخائيل والحادي والعشرين عيد الملكة ام
 ملك الملوك والتاسع والعشرين ميلاد الاله الكلمة
 15 واحذري ان تحقري قربان رئيس الملائكة الاطهار
 Fol. 135b. ميخائيل لانه يطلب عن كل احد فلعله يطلب |
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 نفسى الشقية فاما تلك المرأة الحكيمة فقالت لبعلمها
 يا سيدي واخي حتى هو الرب الذى امتا به انى لاترك
 20 خلفى شئ مما اوصيتني به لكنى ازيد عليه بالاكتر
 بل في قلبى كلام اريدك ان تحتملنى فيه وتكلمه
 Fol. 136a. لي من قبل ان يدفن جسدك اما هو فقال | لها كل
 شئ ترپديه قوليه لي وانا اكلمه لك بمشيئة الله
 فقالت له انا اريد ان تامر مصور ان ينقش لي صورة
 25 رئيس الملائكة الاطهار ميخائيل في لوح خشب
 وتعطيها لي لاجعلها في قيطونى الذى انام فيه

- وتسلمني له كالوديعة لكي اذ خرجت من الجسد
 يكون لي حارساً ومنجياً من كل الافكار الشريرة
 Fol. 136b. الشيطانية | لانك اذا خرجت من الجسد اكل خبزي
 بالبكا ووجع القلب لان منذ الوقت الذي يمضي
 5 زوج المرأة عنها ليس يبقى لها رجا في الحياة مرة
 اخوي وتكرن تشبه جسد بغير رأس وجسد يعدم
 الرأس هو ميت وحده * لان الحكيم بولس فرغ ان
 يقول ان رأس المرأة بعلمها وامرأة بغير زوج تشبه
 سفينة بغير مدبّر مستعدة للغرق | وكل الرّكاب فيها
 Fol. 137a. 10 فالان يا سيدي واخي كما انك لم تحزن قلبي البتّة
 بكلمة فهذا الذي سألته منك ايضاً لا توجعني بسببه
 ليكون رئيس الملائكة الاطهار ميخائيل حافظاً لك *
 فان ليس رجا بعد لكنني مترجيه رحمة الله ورئيس
 ملايكة الاعظم ميخائيل فلما سمع الاسفهلار ذلك
 Fol. 137b. 15 الكلام عتجل ليكمل | ما سألته وللوقت من الساعة امر
 ان يوتا اليه مصوّر حكيم فامر ان ينقش شخص
 رئيس الملائكة الاطهار ميخائيل في لوح خشب
 ويطلبه بالذهب المختار والحجارة الكريمة فلما كمله
 ودفعه لها فرحت به جداً كمثل من وجد غنايم كثيرة
 Fol. 138a. 20 كما هو مكتوب وقالت له يا سيدي الاخ لتدركني |
 رحمتك وتسلمني في قلبي في هذا الكلام الاخير لكي
 اذا تحلّأ قلبي وصرت ضعيفة فلا ينور على شيء من
 الموامرات من بعد دفن جسديك * فقال لها كلما
 تتمني انا مستعد ان اكمله لك كما تعلمي انني لم
 25 احزن قلبك في امر من الامور البتّة اما هي فقالت
 له انا اريد ان تسلمني ليد رئيس الملائكة الاطهار

- ميخايل هذا الذى صورته لي في هذا اللوح الخشب
 وتطلب اليه عتي لكي | يكون لي عضداً الي يوم Fol. 138b.
 مماتي لان بعد خروجك من الجسد لا يبقا لي رجاء
 الا بالله ورييس الملايكة ميخايل لانك تعلم ان
 5 الامراة الارملة تاكل خبزها بالبكاء والتنهّد فلما
 سمع ذلك الامير هذا تألم لاجل هذا الكلام المر
 الذى قائته له لكنه تعجب من عظم امانتها في
 ريس الملايكة الاطهار ميخايل ثم امسك | بيدها وسلمها Fol. 139a.
 لرييس الملايكة ميخايل الذى نقش صورته في اللوح
 10 الخشب وصرخ قايل يا ريس الملايكة ميخايل الذى
 قتل الثعبان الاول الذى زرع العظمة وقاوم سيده
 فربطه وجعله في البكيه النار المملوه من النيران
 والكبريت ايها الساجد في كل حين امام الاب الصالح
 من اجل جنس البشر شبه وصورة الله | ضابط الكل Fol. 139b.
 15 ها انذا اسلم اليك اليوم اوفيبية زوجتي كمثل الوديعه
 لكي تكرسها وتنجّيها من كل الموامرات الشيطانيه
 التى يتيرهم عليها واذا طلبت اليك تعينها وتسع
 لها وتخلصها لان ليس لنا رجاء الا الله واياك فلما
 سمعت اوفيبية فرحت جدا ووقفت بامانة عظيمة ان
 20 ليس بقى سى من حيل الشيطان يقدر عليها من
 ذلك | الوقت لان ريس الملايكة ميخايل صار Fol. 140a.
 لها حارسا * ومن بعد هذا اخذت صورة ريس
 الملايكة المنقوشه فاقامتها في القيطون الذى تنام
 فيه وصارت ترفع امام الصورة بخورا فايق وقنديل
 25 موقودا امامها ليلا ونهارا بغير فتور وكانت تسجد له
 ثلاث دفعوع في كل يوم وتساله ان يعينها * وكان

- Fol. 140b. من بعد هذا | افتقد الله الامير ارسطرخوس العابد
الذي سبقنا فذكرنا اسمه عن قليل فمضى الي
طريق ساير الناس فاما اوفيميه المرأة الحكيمه¹
زوجة ارسطرخوس الامير فلم تملّ من الصدقات
5 التي تصنعهم والقداسات التي كان ارسطرخوس
يعملهم وهو حتى قبل وفاته باسم رئيس الملائكة الاطهار
ميخائيل * وكانت مسرعه في ان تزيد عليهم
Fol. 141a. جدا اكثر من ذلك الزمان الذي كان | زوجها حتى *
وان الشيطان المبعوض الخير لجنسنا منذ الاول لم
10 يهتم ان ينظر الي تلك الخيرات التي كانت الامراه
تعملهم باسم رئيس الملائكة الاطهار ميخائيل فحسدها
واراد ان يضيع اجرها الذي كانت تترجاه من الله
ولما كان ذات يوم التمس شكل راهبه وسار معه شياطين
اخر في شكل عذارا لابسين اساكيم ذهب ورجا فوقف
15 عند باب | بيتها وارسل اليها جارية قايلًا اذهبي
فقولي لاوفيميه النقيه زوجة ارسطرخوس الامير ان
هوذا عذري راهبه واقفه علي الباب تريد ان تخضع
لك هي وبنيتها معها وان تلك الامراه الحكيمه لما
سعت هذا الكلام خرجت الي الباب الرابع من
20 بيتها وامرت ان تدخل اليها تظن انها راهبه بالحقيقه
فخرجوا العبيد | فرآوه وان هو الشيطان قايلًا متوشحًا
Fol. 142a. باسكيم زور * فمجدوا له فامروه بالدخول هو والذين
معه * فدخل الشيطان ووجهه مطرق الي الارض كانها
راهبه بالحقيقه والذين معه عملوا * ايضًا هكذا فلما

¹ On the margin المحتشمه.

- راتهم اوفيميه البارّه و هم بهذا الشكل هكذا تعجبت
 جدًا من عظم تواضعهم فقامت وامسكته لانه كان
 Fol. 142b. لابس شكل | امراه وادخلته الي بيتها فلما بلغ الي
 القيطون حيث صورة رئيس الملائكه ميخائيل خاف
 5 ذلك الشيطان ان يدخله هو ومن معه فاما تلك
 الامراه الحكيمه فكانت تكرمهم قايله اصنعوا محبه يا
 احباى الاخوات وادخلوا الي هذا القيطون لتحدّ (sic)
 صلواتكم المقدسه فيه الانى اشهد لكم الله عليّ
 ورئيس ملايكته الاطهار ميخائيل ان مذ يوم توفى
 10 زوجي الطوباني ارسطرخوس | والي الان لم يدخل
 انسان قط من داخل باب هذا القيطون الا جوازي
 خاصه الذين يخدموني في حاجه الجسد والنسوان
 اقاربي المتقيات الآتيات الي ليتفقدونني كحبه الله *
 فاجاب الشيطان المتشبه بالراهبه قايلًا لماذا لم
 15 يدخل رجلاً البتّه من داخل قيطونك وكل مكان لا
 يكون فيه ذكرًا ليس يكون معونة | الله فيه * وجميع
 Fol. 143b. النسوة اللاتي على الارض متزوجين سوا امراه واحده
 وهي مريم امّ المسيح * واذا اردتني مرضاة الله من
 كل قلبك فانا ابشر عليك با مير صالح امام الرب فقالت
 20 وما هو فقال الشيطان اما تعرفي السيد اللوروخس
 الرئيس العظيم هذا كبير في اصلاح امر الملك
 انوريوس هو نسيبي وهو قريب الملك في جنسه |
 Fol. 144a. وقد ماتت امراته قبل هذه الايام وعند ما سمع بنياح
 زوجك ارسطرخوس الامير الحجدّ قال ليس هو عدل ان
 25 اتزوج امراه حقيره دون كرامتي لكن اقوم فاتزوج
 اوفيميه البارّه وهي انتى واقدم لها الارجوان اكثر

- من المرة الاولى وقد اعطاني هذا المهر كي اعطيه
لك ليطيب قلبك ان تجلسي معه فانه كبير في البلاط
Fol. 144b. والملك | يحبّه جدّاً * ولموقت اوراها ذهب كثير وفضة
وحلى ذهب يقصد تطغيبها بحيله الشريرة وانّ العفيفة
5 اجابت بدواعة عظيمه كيف يمكنني ان اعمل امراً
هكذا من ذاتي وحدي دعيني حتي امضي واستشير
كفيلي الذي سلمني اليه زوجي الطوباني قبل خروجه
Fol. 145a. من الجسد فان امرني ان اقيم مع زوج | فانا اقيم
من غير تشكك واذ لم يامرني بذلك فلا افعل شيء
10 من ذاتي ابداً فاجاب الشيطان قايلًا واين هو ذلك
الكفيل فقالت اوفيميه ها هوذا داخل قيطوني معي
مذ يوم سلمني له زوجي يحرسني ليلا ونهاراً والي
هذه الساعة * فاجاب الشيطان وقال لها اتعلمين
Fol. 145b. انك قد وضعتي في قلبك ان تكلمي وصايا | الرب
15 فها هوذا قد صرتي مدانه بهم كلهم لانّ الرب قال
انّ الذي يسقط في وصية واحدة فهو مداناً بالكل
اما تعرفي ان الله يبغض الكذب جدّاً وداوود ايضاً
يقول في المزمور الخامس الرب ينبذ كل الناطقين
بالكذب فمتي اعتمدتي الكذب فان الله يهلكك
20 سريعاً الم تقولي لي عن قليل ان من يوم خرج
Fol. 146a. زوجي من الجسد والي هذه الساعة لم يدخل رجل
واحد الي قيطوني حتى ولا عبيدي فاجابت اوفيميه
قايله اني انما قلت لك الحق ولم اكذب اقول لك
يا اختي المكرمه واحلف لك بالله ضابط الكل
25 وبرئيس ملايكته الاطهار ميخائيل الذي قتل الحية
الاولي انّ مذ يوم توفي الطوباني زوجي والي هذا

- Fol. 146b. اليوم لم يدخل رجل واحد داخل باب قيطوني | ولم احتمل ان يقترب مني فلا سيما ان يرا وجهي فاجاب الشيطان المتشبه بالراهبه وقال لاوفيبية الم تقولي من الاول انه منذ تتيح زوجي لم يدخل الي 5 ولا رجل واحد فيها هوذا الان قد اخطيتي واكملتني الاثم اذ حلفتى كاذبه الم تقولي لي عن قليل دعيني اولاً ادخل الي | قيطوني لاستشير كفيلي الذي سلمني زوجي له من قبل خروجه من الجسد اليس الكفيل رجل هل يوهن كفيل علي امراة قط هوذا الرجل 10 الان داخل قيطونك وقد وجدته انا من داخل مخدعك فالأ قد كذبتني واقسمتي كذباً وانا فلا اقبلك البنه ولا اخذك لقريبى ولو دفعت لي جميع ما لك امّا اوفيبية | فضحكت ضحكاً روحانيا وقالت Fol. 147b. للشيطان المتشبه بالراهبه يا اختى ان هذا الامر 15 عسر عليّ معاً ان ليس هذا المال ولا هذا الكلي الذي احضرتة معك فقط بل ولو اعطيت بالحقيقه الاموال والتكف التي في قصر الملك البارّ اثوريس وجميع زينته وكل كنوز العالم لا يكون لي ان | اخالف Fol. 148a. العهد التي قررتها مع الطوباني بعلي ارسطرخوس 20 الامير الجليل ولا اتفق مع رجل اخر غريب حتي امضى اليه طاهره من كل دنس واذا قلت ان كفيلي داخل قيطوني لم اكذب فان الكفيل الذي سلمني اليه سيدي وبعلي هو اشد من كل الكفلا الذي للعالم * فانه غير محتاج ان يعرفه احد عن خطيه | ولا عن Fol. 148b. 25 صلاح ومهما اضمرناه او فكرناه في قلوبنا وحواسنا يعلمه للوقت وان خطر ببال احد فكر شيطاني

فيمضي ويتوكل¹ ذلك الكفيل للموت ويستشفع باسمه
 خاصه وان احتاطت عساكر الشيطان احد وسيئجت
 عليه فيأتيه ومن ساعته يتفرقون مثل الدخان | Fol. 149a.
 وان اخترتي يا اختي فانا اسلمك لذلك الكفيل
 5 ليكون لك انتي ايضا معينا الي يوم خروجك من
 الجسد * ومن بعد موتك ايضا يسلمك الي الاله
 الصالح مثل قربان طيب وترثين الحياه الموبده
 فاجاب ذلك الشيطان المتشبه بالراهبه وقال لها
 اريني انا ايضا هذا الرجل فانه كما تقولين عظيم
 10 هو غناه | فاجابت اوفيميه وقالت لها قومي بنا
 لنحوّل وجوهنا لناحية الشرق ونصلي صلاه امام
 الرب وتعترفي لذلك الكفيل بما قد اضمرته في
 قلبك وتقولين هكذا * اللهم اغفر لي عما اضمرته في
 هذا الكفيل وهذه المرآة التي سلمها زوجها لى وانني
 15 لا ارجع افكر هكذا في قلبي بقدوس الله ابدا فاذا
 اتنى اعترفتي هكذا انا اريك | الكفيل مواجهه ومن
 بعد ذلك تسالينه في معونتك واسعافك فقال لها
 الشيطان ان على وصيه من قبل ان اتوشح بهذا
 الاسكيم المقدس اننى لا ابسط يدي للصلاه حتي
 20 اعود الي مكاني ولا اكل مع احد من العلمانيين اذ
 لم يكن متشكل بشكلنا فاجابت اوفيميه وقالت
 للشيطان انك قد قلت لي ان من حفظ الناموس
 كله ويسقط | في شئ واحد فقد صار مدانا بالكل | Fol. 150b.

¹ ويقصد On the margin.

- فهوذا انتى قد وقعتى من فمك وحدك وخالفتى
وصايا الربّ التى اوصا بها رسله القديسين منذ
البدء فقال لها الشيطان وما هي الوصايا التى
خالفتها اعلمينى بهم ليلا اقيم عليك حرب عظيم
5 للموت ان لم تطهر بهم لى الان فاجابت اوفيمية
Fol. 151a. وقالت لذلك الشيطان | اليس في الاول اوصا مختلصنا
الصالح تلاميذه عند ما ارسلهم ليكرزوا قايلآ واي
بيت دخلتموه فسلموا عليه وتولوا السلام لهذا
البيت فان سلامكم يكلّ عليه وان كان لا فسلامكم
10 يرجع اليكم ووصاهم ايضآ ان يصلوا في الموضع
الذي يدخلونه وان ياكلوا ايضآ مع كل احد ما خلا
Fol. 151b. الذين لا يعترفون بان المسيح جآ | بالجسد ان
قال كلوا ممآ يقدم لكم وكلوا بغير فحص وكلوا
بشكر وقد اوصانا الرسول ايضآ في رسايه قايلآ هكذا
15 صلوا بلا فتور واشكروا في كل شىء وان رجال الله
ايضآ يصلون علي الدوام ليلا ونهارآ فان كنتى
انتى امراه وليس فيك شىء من اصل المكر فانھضى
Fol. 152a. بنا نصلى ومن بعد الصلاة | انا احضر لك ذلك
الكفيل ونراه ونسلم عليه فم لقم وان كنا غير
20 مستحقين لنظر وجهه * فلما علم الشيطان ان
اوفيمية قد حصرتة من كل جهة احتار كيف يهرب
فبدا يغير شكله وتشكل بشكل شنع جدا * وان
تلك المرأة الكريمة اوفيمية لما رات ان شكله قد
تغير خافت جدا | وصرخت قايله يا ربيس الملائكة
Fol. 152b. 25 ميخائيل اعتي في هذه الساعة الشديدة يا من
سحق كل قوة العدو اعني فانك تعلم يا سيدي ان

- الطوباني زوجي اسلمنى اليك قبل خروجه من الجسد
لكي تكهرسني وتكون لي حصنا منيعًا من كل
مضرات العدو ولما قالت هذا رشمت ذاتها باسم
Fol. 153a. الاب والابن والروح القدس | وفي تلك الساعة انحل
5 الشيطان وكل افعاله من قدامها كمثل العنكبوت
ومن بعد ذلك برمان ظهر لها الشيطان بشكل
انسان حبشى شنع جدا وعليه جلود المعزي وعينية
مملوة دمًا وشعر راسه مثل شعر خنزير بري وفي يديه
Fol. 153b. سيفين مسلولة يلعبان جدا * فوقف | امامها وكانت
10 رايخته فايحه امامها كثيرًا فلما راته اوفيمية انه قد
تغير في شكله نهصت للوقت ودخلت الي قيطنها
ومسكت المثل الذي صورة ريس الملايكة ميخائيل
مصورة فيه وكانت تعانقه وتصرخ قايله يا ريس الملايكة
الاطهار ميخائيل اعني ونجني من هذا المكاروان
Fol. 154a. الشيطان وقف خارجًا | من باب القيطن فانه لم
15 يقدر ان يدخل لاجل مجد ريس الملايكة ميخائيل
الذي مله وجعل اصابعه في انفه وصاح من انفه
صارخا قايله الغوث ما الذي افعله ياوفيمية دخلت
اليك اريد ان اطعك واحدتك الي الهلاك معي
20 فغلبتيني بهذا اللوح الخشب الذي مسكتيه انا من
Fol. 154b. الاول حرّكت شعب اليهود علي ماسيا | الذي يدعى
المسيم ظانًا اني ابطل قوته فذلني وكل قوتي عند
خشبة الصليب ومنذ البدء انا الذي اطغيت ادم
وحوا وصيرتهم خالفوا وصية الله وغربتهم من
25 الفردوس والمسكن النورانيه وانا ايضا الذي اطغيت
الملايكة حتى سقطوا من مجدهم انا الذي جعلت

- الجبابرة اخطوا حتى مكقهم الله بما الطوفان
 وانا الذي عرفت اهل سدوم وغامورا | وثادويم Fol. 155a.
 وزاوبن ان يصنعوا هذه الاثام حتي امطر الله عليهم
 نارا وكبريتا ومكقهم وانا الذي علمت اربال الخطا
 5 وقاتلت احاب معها بمخالفتها وانا الذي هتجت
 بني اسراييل على هرون حتى كلفوه ان يصنع لهم
 العجل يعبدوه وغضب الله عليهم وابادهم وعلي
 الجملة انا الذي جعلت كل الخطايا يا ميخايل | Fol. 155b.
 انت الذي اسقطني من السماء وملايكتي والقيتني في
 10 البحيرة النار المتوقده * يا ميخايل ها قد تركت لك
 السماء والارض وصرنا نتطير في الحو وحدنا ونصيد
 الذين نقدر على صيدهم واحد بالزنا واخر بالفسق
 واخر باليبين الكاذب واخر بالنميمة واخر بالمكر
 واخر بالكييل واخر بالكسد واخر بالاحتقاد واخر
 15 بالسرقه وان علمنا اننا لا نقدر علي احد | نصيده Fol. 156a.
 هكذا جلبنا عليه نومًا ثقيلًا حتى لا يسهر يصلي
 على خطاياها ولا مرة واحدة فالان هوذا قد تركنا لك
 السماء والارض حتى لا ننظر وجهك لان صورتك
 مخيفه لنا جدا وحليتك التي هي مصورة في هذا
 20 اللوح الخشب المذهب منقوشه للاشقيّه غلبت
 بهذه القوة العظيمة اليوم خشبه عملت صليب
 فحطمت اصلي قبل اليوم وخشبه ايضا | منقوش Fol. 156b.
 فيها صورتك يا ميخايل هي التي منعتني وغلبتني
 وكل (sic) قوتي اليوم ولم تدعني ان اكمل مشيتي اليوم
 25 مع اوفيميه يا للغوث اليوم فان ميخايل اتعبني
 من كل جهه ما الذي اعمل يا اوفيميه وانتي تقولي

- انني ما اقدر عليك لانك قد تعلقتي بهذا الروح
الذي في يديك فان كان نعم فاعلمى اننى اتى
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في ذلك اليوم يكون ميخائيل وجميع الملائكة
5 مجتمعين ساجدين خارج حجاب الاب من اجل
مياه نهر مصر ولاجل النداء والامطار فاني انا اعلم
هذا انه يقيم ثلثة ايام وثلثة ليال لايفتر من الطليه
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Fol. 157b. له ويهبه جميع مسالاته هوذا انا اجيك في ذلك
10 اليوم واهيى قوات عظيمه وامسك هذا المروح الذى
في يديك واجعله جزواً جزواً على راسك حتى انظر
اين تجدي ميخائيل رئيس الملائكة ليعينك في
ذلك اليوم فلما سمعت المرأة الحكيمه هذا اخذت
صورة رئيس الملائكة ميخائيل وطردته بها حتى
15 خرج عن باب القيطون وفي تلك الساعة صار غير
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فصارت تصنع طلبات عظيمه وصلوات كثيره ليلاً
ونهاراً مذ يوم مضى عنها الشيطان الي اليوم الذى
قال لها اننى اتيك فيه واحاربك وهو اليوم الثاني
20 عشر من بونونه وكانت تطلب من الله ورئيس
الملائكة ميخائيل المعونه والظفر فلما كان في الثاني
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Fol. 158b. اوفيبية كل ما | تحتاج اليه لعيد ميخائيل من
القربان والخمر للشعب في الكنيسه وهيت للاخوه
25 في بيتها بعد البركه وعلى الجملة اعدت العيد
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- مُبغض الخير كل حين لم يكتمل ان ينظر الصالحات
 التي صنعتهم هذا المراه وهيتهم لعيد رئيس
 Fol. 159a. الملائكت الاطهار ميخائيل * فلما كان النهار | باكر
 الثاني عشر من يورونه فيبا هي قايمه تصلى وقت
 5 الصباح وتسال الله باسم رئيس الملائكه ميخائيل
 ان يقف معها حتى تكمل الخدمه التي ابتدأت بها
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 قد اقبل ووقف امامها بشبه رئيس ملايكة وله اجنحه
 عظيمه متمنطق بمنطقه ذهب علي حقويه مرصعه
 Fol. 159b. 10 بحجاره كريمه * | وعلى راسه اكليل مصنوع من
 جواهر كريمه مُثمنه وييده اليمنى قضيب من ذهب
 لكن ليس عليه علامه الصليب فجا ووقف امامها
 وهو بهذا الجهد العظيم فلما راته خافت جدا وسقطت
 على الارض اما هو فعصدها واقامها وقال لها لا
 15 تخافي ايتها المراه الكريمه امام الله وملايكته
 Fol. 160a. الاطهار * افرحى ايتها المراه الذى وجد الطوباني
 بعلمها نعمه قدام الله وانتي ايضا صارت طوبانيتهك
 مثل المصباح يضى قدام الله افرحى يا من صارت
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 20 كلها طغيان الشيطان الشرير صدقيني ايتها المراه
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 مضيئه اكثر من الشمس اضعافا كثيره بشعاع عظيم
 جدا حتى اضطربت جميع عساكر الملائكه وارسلنى
 25 الله اليك وقال لى كلام اقوله لك فاسمعى جميع ما
 يخرج من فمي لتجدي كرامه عظيمه قدام الله

- اما تعلمين ان الله قال ان الطاعة افضل من
 القرايين فان كنتي لا تسمعي الذي اقولك لك فليس
 انا الذي | تحالفيني بل الله فقد كتب ان كل من
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 5 المحكيمة قايله عرفني ما هو الكلام الذي امرك الله
 ان تقوله لي وانا اصنعهم واحفظهم فاجاب الشيطان
 وقال لها ان الله اوصاني ان اخرج من عنده واتي
 اليك واقول لك لا تتلفي اموال الطوباني زوجك وتقولي
 اني اصنع صدقات لخلص | نفسه هوذا زوجك قد
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 10 القرايين وهذه الصدقات الكثيرة التي تصنعهم في
 عندي اصرفي قليل ودعي في بيتك قليل ليلا تعوزي
 بعد زمان ثم بعد هذا اذا راي الشيطان هذه
 الصدقات هكذا يحسدك ويبدّر ما لك كما بدّر مال
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 وبناته فان البيت وقع عليهم وماتوا كلهم في
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 20 الصدقات التي كان يصنعهم فانه كان يكفن اجساد
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 الطيور هم هكذا لكنه الشيطان وجنوده تشبهوا
 25 بالطيور واعموه لاجل حسدهم له والان يا ابنتي ان
 اتني اطعنتيني كاوامر الرب والا انتي تقعي في هذه

الافعال هكذا لانّ الله قال لي ان اقول لك انّ ليس
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 5 يجدد ذكرك بعد موتك فاذا اقمتي بغير ولد فلا
 يكون لك رجاً ابداً * وامرني الرب ايضا ان اقول
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 اوفيمية ادركت حيل الشيطان وعلمت انه هو المتكلم
 معها بكلام مملو اوجاع فقالت له اعلمني في
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 15 يوصيتنا في اماكن كثيرة قايلنا انّ المكتبة تغطي
 كثرة الخطايا وايضا انّ الرحمة يكون لها فخر في
 الدينونة وسمعنا ايضا النبي يصرخ قايلنا احملوا
 قرايينكم وانطلقوا فادخلوا ديار وفي موضع اخر
 يقول ذبيحة وتسبيح هو يمجدي وايضا ذبايح
 20 الله قلوب طاهره وسمعنا بولس ايضا المعلم يكرز
 لنا * | بكلامه الحلو قايلنا صلوا بغير فتور واشكروا
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 الذي ذكرته لي اولاً ان اجلس معه هو هراطقي ليس
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 25 لجام ويربطه في لجة البكر ويذله مع كل قوته تحت
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اما تعلمين ان الله قال ان الطاعة افضل من
 القرايين فان كنتي لا تسمعي الذي اقول لك فليس
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 5 الحكيمه قايله عرفني ما هو الكلام الذي امرك الله
 ان تقولي لي وانا اصنعهم واحفظهم فاجاب الشيطان
 وقال لها ان الله اوصاني ان اخرج من عنده واتي
 اليك واقول لك لا تتلفي اموال الطوباني زوجك وتقول
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 القرايين وهذه الصدقات الكثيره التي تصنعهم في
 عندي اصرفي قليل ودعي في بيتك قليل ليلا تعوزي
 بعد زمان ثم بعد هذا اذا راي الشيطان هذه
 الصدقات هكذا يحسدك ويبدّر ما لك كما بدّر مال
 15 ايّوب | فان ايّوب قد كان هو ايضا يفعل هكذا
 Fol. 162a. للمساكين فلهذا ضاع كلما له وانحل جسده بالدود
 الردي ومات مع ما حصل له من الحزن علي اولاده
 وبناته فان البيت وقع عليهم وماتوا كلهم في
 دفعة واحدة والقديس دويد ايضا حسده من اجل
 20 الصدقات التي كان يصنعهم فانه كان يكفن اجساد
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 Fol. 162b. وجلب عليه المسكنه معيا | انه كان غنيا جدا
 واخيرا جعل العصافير دمعت في عيناه فعمى وليس
 الطيور هم هكذا لكنه الشيطان وجنوده تشبهوا
 25 بالطيور واعموه لاجل حسدهم له والان يا ابنتي ان
 انتي اطعيني كاوامر الرب والا انتي تقعي في هذه

الافعال هكذا لانّ الله قال لي ان اقول لك انّ ليس
 لك ولد من الطوباني زوجك ارسطرخوس الامير
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THE ETHIOPIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS OF ANTIOCH.

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 ዕበ : ተጋብኡ : ካህናት : ወጠቢባን : ከመ : ይጸልዩ : ጸ
 ሎተ : ነግሀ : ወውእቱሰ : ብእሲ : አንከረ : ፈድፋድ : በ
 እንተ : ዘሰምዐ = ወጸቢሐ : ረከበ : ክልኤተ : ዕደ | ወ : 10
 ክርስቲያን : እምሰብአ : ይእቲ : ሀገር : ወተስእሎሙ :
 ወይቤ : አኅዊዩ : ምንትኑ : ዘከን : በዛቲ : ዕለት : ወሌሊ
 ት : ውስተ : ዛቲ : ሀገር : ብዝኅ : ዘምሮ : ወፍሥሐ = ወ
 ይቤልዎ : ክልኤሆሙ : ዮም : ፲ ወ ፪ : ለኅዳር : ንገበር :
 በዓለ : ለሊቀ : መላእክት : ቅዱስ : ሚካኤል : እስመ : 15
 ይስእሎ : ለእግዚአብሔር : በእንቲአነ : ከመ : ይስረይ :
 ለነ : ኅጢአተነ : ወያድኅነነ : እምኩሉ : እኩይ : ወይቤ
 ሎሙ : ውእቱ : ብእሲ : አይቲ : ሀሎ : ከመ : እትንገር :
 ምስሌሁ : ወእስከሎ : ከመ : ያድኅነኒ : እምኩሉ : ምን
 ዳቤዩ : አውሥኡ : ወይቤልዎ : ኢትክል : ትርአዮ : ይ 20
 እዜ : እስክ : ትከውን : ፍጹመ : ወለእመ : ኮንክ : ክርስ
 ቲያናዌ : አክ : ገብረ : በሕቱ : ዘትስእል : አላ : ትሬእዮ :
 ለእግዚአ : ወታኅክር : እምስብሐቲሁ : ወውእቱ : ያድ
 ኅነክ : እምኩሉ : እኩይ : ወይቤሎሙ : ውእቱ : ብእሲ :
 አስተበቀኅክሙ : አኅዊዩ : ትሰዱኒ : ምስሌክሙ : ወእ 25
 ኩን : ክርስቲያናዌ : ወእሁበክሙ : በበ : ዲናር : ወርቅ :
 እስመ : ተመይጠ : ልብዩ : ኅበ : አምልኮትክሙ : ኅቡረ :
 ወይቤልዎ : እሉ : ዕደው : ኢትከውን : ከማን : እስክ : ይ

Fol. 158a.

ጸሊ ፡ ለዕሌክ ፡ አቡነ ፡ ጳጳስ ፡ ወየኅትመክ ፡ ወያጠምቀ
 ክ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወትክ
 Fol. 158b. ውን ፡ ክርስቲያናዊ ፡ ዳእሙ ፡ | ተዐገስ ፡ እስክ ፡ ይፈጽ
 ም ፡ አቡነ ፡ ኤጲስ ፡ ቆጶስ ፡ ወንወስደክ ፡ ኅቤሁ ፡ ወይሬ
 ስየክ ፡ ከማነ ፡ ወገብረ ፡ በከመ ፡ ይቤልዎ ፡ ወተዐገስ ፡ ይ 5
 እተ ፡ ዕለተ ፡ ወበሳኒታ ፡ በጽሐ ፡ ኅቤሆሙ ፡ ወይቤሎ
 ሙ ፡ አኅዊየ ፡ ኄራን ፡ ተወክፉኒ ፡ ኅቤክሙ ፡ ከመ ፡ እግ
 ዚአብሔር ፡ ዘንገርክሙ ፡ ኪያሁ ፡ የሀብክሙ ፡ ዕሌትክ
 ሙ ። ወክልኤሆሙ ፡ መሀይምናን ፡ ወሰድዎ ፡ ኅበ ፡ ኤ
 ጲስ ፡ ቆጶስ ፡ ወይቤሎ ፡ ለውእቱ ፡ ብእሲ ፡ እምአይ ፡ ብ 10
 ሔር ፡ አንተ ፡ ወይቤ ፡ አንሰ ፡ እምደወለ ፡ ቆ[ሎ]ንያ ። ወይ
 ቤሎ ፡ ኤጲስ ፡ ቆጶስ ፡ ሠምረኑ ፡ ልብክ ፡ ትኩን ፡ ክርስቲ
 ያናዊ ፡ ወይቤ ፡ ውእቱ ፡ ነግድ ፡ እወ ፡ አባ ፡ ዘርኢኩ ፡
 ወዘሰማዕኩ ፡ በዛቲ ፡ ሀገር ፡ ሠምረኒ ፡ እኩን ፡ ክርስቲያና
 ዊ ። ወይቤሎ ፡ ጳጳስ ፡ መነ ፡ ታመልክ ፡ እምአማልክት ፡ 15
 ወአውሥኦ ፡ ወይቤ ፡ አመልክ ፡ ፀሓየ ፡ ወይቤሎ ፡ ጳጳ
 ስ ፡ ሶበ ፡ የዐርብ ፡ ፀሓይ ፡ ውስተ ፡ ምድር ፡ ወይረክበክ ፡
 ምንዳቤ ፡ በአይቲ ፡ ትረክቦ ፡ ከመ ፡ ይርዳእክ ። ወአው
 ሥኦ ፡ ውእቱ ፡ ነግድ ፡ ወይቤ ፡ ምሕረትክ ፡ ትብጽሐኒ ፡
 ከመ ፡ ታጥምቀኒ ፡ ወአስተበቀኝክ ፡ ትረሲደኒ ፡ ክርስቲያ 20
 ናዊ ፡ ከመ ፡ ነሎሙ ፡ ሰብኦ ፡ ዛቲ ፡ ሀገር ። ወይቤሎ ፡
 ጳጳስ ፡ ብከኑ ፡ ብእሲተ ፡ ወውሎደ ፡ ወይቤ ፡ ቢየ ፡ ህየ ፡
 ብእሲተ ፡ ወውሎደ ፡ በሀገርየ ፡ ወይቤሎ ፡ ጳጳስ ፡ በእንተ
 Fol. 159a. ዝ ፡ ኢንክል ፡ ናጥምቀ ፡ ይእዜ ፡ እስክ ፡ ተሐውር ፡ ኅቤ
 ሆሙ ፡ ከመ ፡ ኢትትናፈቄ ፡ በበይናቲክሙ ፡ ወኢትትፈ 25
 ለሙ ፡ አው ፡ ትክሕድ ፡ ቅኔክ ፡ ወጥምቀትክ ፡ እንተ ፡ ተ
 ወክፍክ ፡ እስመ ፡ ቀዳሚት ፡ ዕልወት ፡ ከነት ፡ እምኅብ ፡
 ብእሲት ። ወበሕቱ ፡ ለእመ ፡ ሰምረ ፡ ልባ ፡ ምስልክ ፡ ን

ዑ : ወእራስየከሙ : ክርስቲያን : ወውእቱ : ነግድ : ሶ
 በ : ሰምዐ : ዘንተ : ተፈሥሐ : ፈድፋድ : ወሶቤሃ : ተባረ
 ከ : እምኤጲስ : ቆጶስ : ወወዕአ : ወተደለወ : ይሖር : ብ
 ሔር = ወናሁ : ሰይጣን : ጸላኤ : ኩሉ : ሠናይት : አእ
 ሚር : ከመ : መጠወ : ልቦ : ውእቱ : ብእሲ : ኅብ : እግ 5
 ዘኢብሔር : ቀንእ : ላዕሌሁ : ወሶብ : በጽሐ : ማእከለ :
 ባሕር : አንሥኦ : ዐውሎ : ጽኑዐ : ወረሰየ : ማዕበለ : ዘይ
 ትሌዓል : እም : ሐመር : እስከ : ሕቀ : ከመ : ዘእምተሰ
 ጥመት : ወእሞቱ : ኩሎሙ : እለ : ውስተ : ሐመር = ወ
 ውእቱሰ : ብእሲ : ነግድ : ከልሐ : ወይቤ : እግዚአ : ኢ 10
 የሱስ : ክርስቶስ : ርድአኒ : በዝንቱ : ዓቢይ : ምንዳቤ :
 ወአነ : አአምን : በእንተ : ስብሐት : ዓቢይ : ዘርኢኩ :
 በዝ : ቤተ : ክርስቲያን : ለሊቀ : መላእክት : ሚካኤል :
 ቅዱስ : እስመ : እመጽእ : አነ : ወኩሉ : ቤትየ : ወንከ
 ውን : ክርስቲያን : እስከ : ዕለተ : ንመውት = ወሶቤሃ : 15
 መጽእ : ኅቤሁ : ቃል : እንዘ : ይብል : ኢትፍራህ : አል
 ቦ : እኩየ : ዘይቀርብ : ኅቤከ : ወበጊዜሃ : አርመመ : ማ
 ዕበል : እስከ : | ታሕቱ : ወኮነ : ዛሕነ : ወተዐረየ : ሐመረ :
 ወሐረ : በርቱዕ : በትእዛዘ : እግዚአብሔር : ወበጽሐ :
 ብሔር : ወኢረከቦ : ምንተኒ : እኩየ : ወአቲዎ : ቤቶ : 20
 ተፈሥሐ : ዓቢየ : ፍሥሐ : ወነገርሙ : ለሰብኢ : ተአ
 ምረ : ዘኮነ : ኅቤሁ : በውስተ : ሐመር = ወኩሉ : ዘኮነ :
 እስከ : ሃገረ : ቆ[ሎ]ንያ : ወይቤሎሙ : በአማን : ኢኮነ : ፀ
 ሓይ : አምላክ : ዝንቱ : ዘናመልክ : ዳእሙ : ናምልክ :
 ለአምላክ : ሰማይ : ኅያል : ኢየሱስ : ክርስቶስ : ወልደ : 25
 እግዚአብሔር : ሕያው : ውእቱኬ : አምላክ : ኩሉ : ወ
 ኩሉ : እምኅቤሁ : ወነገርሙ : ዕበየ : ክብሩ : ለሊቀ : መ
 ላእክት : ሚካኤል = ወአንከረ : ፈድፋድ : ዘየዐቢ : ወል

Fol. 159b.

ዱ ፡ ወሐረ ፡ ውእቱ ፡ ብእሲ ፡ ኅበ ፡ ብእሲቱ ፡ ወይቤላ ፡
 እመ ፡ ሰማዕክኒ ፡ ተንሥኢ ፡ ምስለዩ ፡ ንኩን ፡ ክርስቲያን ፡
 ወንትቀንይ ፡ ለክርስቶስ ፡ ወኢትኩኒ ፡ ዘክልኤ ፡ ልቡ ፡
 ግሙራ ፡ ወለእመ ፡ ኢሠምረ ፡ ልብኪ ፡ አንሰ ፡ ኢየአዝ
 ዘኪ ፡ ናሁ ፡ ሰማንያ ፡ ምእት ፡ ወርቅ ፡ ዘተርፈኒ ፡ ወእነ ፡ 5
 እሁብኪ ፡ ዐሠርተ ፡ ምእተ ፡ ዲናረ ፡ ወንበራ ፡ በአምልኮ
 ትኪ ፡ ወአንሰ ፡ አሐውር ፡ እንሣእ ፡ ስርዩተ ፡ ኒጢአት
 ዩ ፡ ወትቤሎ ፡ ብእሲቱ ፡ ሠናይ ፡ እግዚእዩ ፡ እኅዩ ፡ በ
 አማን ፡ ኩሎ ፡ ፍኖተ ፡ ኅበ ፡ ተሐውር ፡ አንሂ ፡ አሐውር ፡
 ምስሌክ ፡ ወሞተ ፡ እንተ ፡ ትመውት ፡ እመውት ፡ ምስሌ

Fol. 160a.

ክ ፡ ወከማሁ ፡ ተሠ ፡ ናአው ፡ ኩሎሙ ፡ ወዐርጉ ፡ ሐመ
 ረ ፡ ወመርሐሙ ፡ እግዚአብሔር ፡ በረድኤቱ ፡ ወበጽሑ ፡
 ሀገረ ፡ ቆሎንያ ፡ ወሐሩ ፡ ኅበ ፡ ክልኤ ፡ ዕደው ፡ እለ ፡ ት
 ካት ፡ ወአምሳዎሙ ፡ ወነገርዎሙ ፡ ከመ ፡ መጽኡ ፡ ይኩ
 ኑ ፡ ክርስቲያን ፡ ወእመንቱኒ ፡ ወሰድዎሙ ፡ ኅበ ፡ ጳጳ 15
 ስ ፡ ወይቤልዎ ፡ ውእቱ ፡ ብእሲ ፡ ዘመጽኦ ፡ ቀዲሙ ፡ ይ
 ኩን ፡ ክርስቲያን ፡ ናሁ ፡ መጽኦ ፡ ምስለ ፡ ብእሲቱ ፡ ወው
 ሎዱ ፡ ይኩኑ ፡ ክርስቲያን ፡ ወተፈሥሐ ፡ ጳጳስ ፡ ዓቢዩ ፡
 ፍሥሐ ፡ በእንተ ፡ መድኅኒተ ፡ ነፍስ ፡ ወቀርቡ ፡ ኅቤሁ ፡
 ወይቤሎሙ ፡ በአማንኑ ፡ ትፈቅዱ ፡ ትኩኑ ፡ ክርስቲያን ፡ 20
 ወአውሥኢ ፡ በትሕትና ፡ ወይቤሎ ፡ አቡነ ፡ ለእመ ፡ ፈ
 ቀደ ፡ እግዚአብሔር ፡ ወጸሎትክ ፡ ቅድስት ፡ ወሶቤሃ ፡
 አስተዳለወ ፡ ጳጳስ ፡ ጥምቀተ ፡ በቤተ ፡ ክርስቲያን ፡ ዘሊ
 ቀ ፡ መላእክት ፡ ቅዱስ ፡ ሚካኤል ፡ ወመሀሮ ፡ ለውእቱ ፡
 ብእሲ ፡ ወለብእሲተ ፡ ወለአርባዕቱ ፡ ውሎዱ ፡ ወለአግብ 25
 ርቲሆሙ ፡ ወአጥመቆሙ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወ
 መንፈስ ፡ ቅዱስ ፡ ወቀዳሚ ፡ ስሙ ፡ ለውእቱ ፡ ባዕል ፡
 ቂሶን ፡ ወወለጠ ፡ ስሞ ፡ ወሰመዮ ፡ ማቴዎስ ፡ ወለብእሲ

ቱ፡ ሰመያ፡ ጌራና፡ ወለአርባዕቱ፡ ውሉዱ፡ ሰመዮ፡ ለ
 ቀዳሚ፡ ዮሐንስ፡ ወለካልኡ፡ እስጢፋኖስ፡ ወለሣልስ፡
 ዮሴፍ፡ ወለራብዕ፡ ዳንኤል ። ወሠርዐ፡ ቅዳሴ፡ ወመጠ
 ዎሙ፡ እምስጢር፡ ቅዱስ፡ | ወደሞ፡ ለእግዚእነ፡ ኢየ
 ሱስ፡ ክርስቶስ ።

Fol. 160b.

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ወእምድጎረ፡ ተጠምቁ፡ ነበሩ፡ ወርጎ፡ ፍጹመ፡ ጎ
 በ፡ ጳጳስ፡ እንዘ፡ ይሜህርሙ፡ ነገረ፡ ሀይማኖት፡ ርትዕ
 ት ። ወማቴዎስ፡ ነግድ፡ እምብዝጎ፡ ፍሥሐ፡ ዘረከቦ፡
 ወሀበ፡ ፯፻፡ ዲናረ፡ ለቤተ፡ ክርስቲያነ፡ ሊቀ፡ መላእክ
 ት፡ በእንተ፡ መድጎኒቱ ። ወእምዝ፡ ተባረኩ፡ እምጳጳስ፡ 10
 ወሐሩ፡ ብሔርሙ፡ እንዘ፡ ይሜኒይዎሙ፡ ዐበይተ፡ ሀገ
 ር፡ ወጠቢባን፡ በዐቢይ፡ ፍሥሐ፡ ወበ፡ ፈቃደ፡ እግዚ
 ኡብሔር፡ አተው፡ ሃገርሙ፡ እንዘ፡ ይመርሑሙ፡ ሊቀ፡
 መላእክት፡ ሚካኤል ። ወአቲዎሙ፡ ቤቶሙ፡ ገብሩ፡ በ
 ዓለ፡ ዐቢየ፡ ለአዝማዲሆሙ፡ ወወሀቡ፡ ብዙጎ፡ ምጽ 15
 ዋተ፡ ለነዳያን፡ ወለምበለታት፡ ወለእንላ፡ ማውታ፡ እስ
 ከ፡ ያነክርሙ፡ ነሱ፡ ሰብእ፡ ወጥዑም፡ አስማቲሆሙ፡
 በአፈ፡ ነሱ ። ወተሰምዐ፡ በብሔርሙ፡ ሠናይ፡ ምግባ
 ርሙ፡ ወእምድጎረ፡ ክልኤ፡ አውራጎ፡ አዕረፈ፡ ውእ
 ቱ፡ ብእሲ፡ ማቴዎስ፡ ጎሩይ፡ እስመ፡ መጽአ፡ በ ፲ ወ ፩፡ 20
 ሰዓት፡ ወነሥኦ፡ ዐስበ፡ መዓልት፡ ፍጹመ፡ በስእለቱ፡
 ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት ። ወደቂቁስ፡ ምስ
 ለ፡ እምሙ፡ ኢያንተጉ፡ ሠናየ፡ ዘይገብሩ፡ ፈድፋደ፡
 እመዋዕለ፡ አባሆሙ ። ወዲያብሎስስ፡ ምስለ፡ አጋንንቲ

Fol. 161a.

ሁ፡ ኢተዐገሰ፡ ይርአይ፡ ኒሩተ፡ ዘይገብሩ፡ | እሉ፡ ቅዱስ 25
 ን፡ አላ፡ አቀመ፡ ላዕሌሆሙ፡ መኳንንተ፡ ሀገር፡ ወአስ
 ተጸልኦሙ፡ ዐቢየ፡ ጽልኦ፡ ወቆሙ፡ ላዕሌሆሙ፡ ወነ
 ሥኡ፡ ንዋዮሙ፡ በዐመ፡ ወዘወስተ፡ መዛግብቲሆሙ ።

ወዮሐንስሰ : ይቤሎሙ : ለእሙ : ወለአጎዊሁ : ናሁ : ን
 ሬኢዮሙ : ለእሉ : እንዘ : ይሣቂዩን : ፈድፋድ : እምአ
 መ : ሞተ : አቡን : ተንሥኡ : ንጎድጋ : ለዛቲ : ሀገር :
 ወንሐር : ሀገረ : ንጉሥ : ወንጎድር : ሀዩ : እስመ : ጽሑ
 ፍ : በወንጌል : ቅዱስ : ሶበ : ይሰዱክሙ : እምዛቲ : ሀገ 5
 ር : ጉዩ : ውስተ : ካልኦታ = ወይእዜኒ : ናሁ : ሰደዱን :
 ወሣቀዩን : ወአሕመሙን : ዳእሙ : ይኩን : ፈቃድ : እግ
 ዘአብሔር : በላዕሌን = ወእምዝ : ተንሥኡ : በጎቡእ :
 ወንሥኡ : ዘተርፈ : ንዋዮሙ : ወሐሩ : ውስተ : ሀገረ :
 ንጉሥ : ወጎደሩ : ሀዩ : እንዘ : ይብሉ : እግዚአብሔር : ለሚካ 10
 ኤል : ሊቀ : መላእክት : ኩነን : ረዳኤ = ወወሰኩ : ካዕበ :
 ምጽዋተ : እምዘ : ይገብሩ : ቀዳሚ = ወሰይጣንሰ : ኢተ
 ዐገሰ : አላ : ተሀውከ : ሶበ : ርእዮሙ : ለቅዱሳን : እንዘ :
 ይሁቡ : ምጽዋተ : በሀይማናት : ወኢያእመረ : ከመ :
 ያስተጎፍር : ቅዱስ : ሚካኤል : ሊቀ : መላእክት : ወአጎ 15
 ዘ : ይጠሐር : ከመ : አንበሳ : ወእምድጎረ : ሕዳጥ : መዋ
 ዕል : ሐሩ : ዐቀብተ : ሀገር : ጎበ : ቤተ : አሐዱ : ባዕል :
 ወሠረቁ : ቤቶ : በይእቲ : ሀገር : ወንሥኡ : ብዙጎ : ንዋ
 ዩ : | ወንገር : ባዕል : ለመስፍን : ዘይኳንን : ይእቲ : ሀገ
 ረ = ወሐተቶሙ : መስፍን : ለሰገራት : እለ : ይእቲ : ሀገ 20
 ር = ወሰገራትኒ : አጎዝዎሙ : ለእለ : የዐቅቡ : ወአሰር
 ዎሙ : ከመ : ያርኢዩ : ንዋዩ : ውእቱ : ባዕል : ወእንዘ :
 ይሀውክዎሙ : በእንተዝ = ወናሁ : ሰይጣን : ተመሰለ :
 ከመ : ሰብእ : ወአንሶሰወ : ውስተ : ዙሉ : ሀገር : እንዘ :
 ይኬልሕ : ወይብል : አነ : አእምር : ዘሰረቀ : ንዋዮ : ለሴ 25
 ሎም : ባዕል : ወአነ : ርኢክዎሙ : ለእሉ : አርባዕቱ :
 ወራዙት : ፈላሲያን : እለ : መጽኡ : ዝዩ : በዝንቱ : መ
 ዋዕል : ከመ : ቦኡ : ቤቶ : ወአእመርኩ : ጥዩቀ : ከመ :

Fol. 161b.

ዝንቱ፡ ምግባር፡ ስም፡ አመ፡ ሀለው፡ ብሔር፡ ።
 ወሰሚያ፡ ዘንተ፡ ሰብአ፡ ሀገር፡ ነገርዎ፡ ለመስፍን፡
 ወበጊዜሃ፡ ሰሐብዎ፡ በሥዕርተ፡ ርእሶ፡ በትእዛዝ፡
 መስፍን፡ ወአምጽእዎ፡ ቅድሚሁ፡ እንዘ፡ ይስሕብ
 ዎ፡ ዘእንበለ፡ ምሕረት፡ = ወሀለወት፡ እሞ፡ ተሐ 5
 ውር፡ ድጎሬሆ፡ ወትበከ፡ ወትናዝዘ፡ እንዘ፡ ትብ
 ል፡ ኢትፍርሁ፡ ደቂቅዮ፡ አነ፡ አአምን፡ ከመ፡ እግዚአብ
 ሔር፡ ወሊቀ፡ መላእክት፡ ማካኤል፡ ዘተአመነ፡ ኪያሁ፡
 ይክል፡ አደጎኖትክ፡ እምነሉ፡ እኩይ፡ በእንተ፡ ዘ
 ሐሰው፡ ላዕሌክ፡ = ወዘንተ፡ እንዘ፡ ትብል፡ ወናሁ፡ 10
 ቃል፡ እምሰማይ፡ ዘይብል፡ ኢትፍርሁ፡ አነ፡ ኢዮጎድ
 ግ፡ ምንተ | ኒ፡ እኩይ፡ ኢይርከብክ፡ አነ፡ ሚካኤል፡
 ዘአዕቅበክ፡ እምነሉ፡ እኩይ፡ = ወእንዘ፡ ይቀው፡
 ቅድመ፡ መስፍን፡ ወያአምንዎ፡ ወናሁ፡ ሊቀ፡ መላ
 እክት፡ በአምሳለ፡ መልእክተ፡ ንጉሥ፡ መጽአ፡ እምር 15
 ሑቅ፡ = ወሶበ፡ ርእዮ፡ መስፍን፡ ተንሥኦ፡ ወአስተብ
 ቀዶ፡ ይንበር፡ ከመ፡ ይስመዕ፡ ውእቱ፡ ፍትሐ፡ ወነበ
 ረ፡ ወአዘዘ፡ መስፍን፡ ያምጽእዎ፡ ለደቂቅ፡ ወይቤ
 ሎ፡ አፍጥኑ፡ አንትሙስ፡ ሀቡ፡ ንዋዮ፡ ለባዕል፡ እ
 ምቅድመ፡ ትትኩነኑ፡ = ወአውሥኡ፡ ወይቤልዎ፡ ሕያ 20
 ው፡ እግዚአብሔር፡ አምላክ፡ ለክርስቲያን፡ ወክብ
 ና፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ከመ፡ ኢተደ
 መርነ፡ በዝንቱ፡ ግብር፡ = ወይቤሎ፡ ሊቀ፡ መላእክት፡
 ሚካኤል፡ ለመስፍን፡ አነ፡ አአምር፡ ዘከመ፡ ይትከሠት፡
 እሙነ፡ አጎዝዎ፡ ለዘ፡ ይንእስ፡ እጎሆ፡ ለእሉ፡ ዕደ 25
 ው፡ ወአብእዎ፡ ውስተ፡ ቤተ፡ ዐቀብት፡ እለ፡ አጻመ
 ውዎ፡ ለእሉ፡ ሰብአ፡ ወይክላሕ፡ ወይብል፡ በስሙ፡
 ለእግዚአነ፡ ኢዮሱስ፡ ክርስቶስ፡ ይትከሠት፡ ንዋዮ፡ ለ

Fol. 162a.

ሴሎም ፡ ባዕል ፡ ዘበእንቲአሃ ፡ ረከቡ ፡ ምክንያተ ፡ ወሶቤ ፡ ሃ ፡ በአማን ፡ ያስተርኢ ።

ወእምዝ ፡ አዘዘ ፡ መስፍን ፡ ይንሥእዎ ፡ ለዘ ፡ ይንእ ፡ ስ ፡ ወልድ ፡ ወያብእዎ ፡ ውስተ ፡ ቤተ ፡ ሊቀ ፡ ዐቀብት ፡

Fol. 162b.

በከመ ፡ ይቤ ፡ ሊቀ ፡ መላእክት ፡ ሚ | ካኤል ፡ ወክልሐ ፡ 5
ወይቤ ፡ በስመ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወሊቀ ፡ መላእክት ፡ ቅዱስ ፡ ሚካኤል ፡ ይትከሥት ፡ ንዋዩ ፡ ለሴ ፡ ሎም ፡ ባዕል ፡ ወበጊዜሃ ፡ ኮነ ፡ ቃል ፡ ወሰምዑ ፡ ኩሎ ፡ ሙ ፡ ዘይብል ፡ ረዱ ፡ ውስተ ፡ ዛቲ ፡ በዓት ፡ ወትረክቡ ፡ ኩሎ ፡ ወዝኒ ፡ ወልድ ፡ ዘይንእስ ፡ ወአጎዊሁ ፡ ንጽሓን ፡ 10
እምጎጢአት ፡ ወሶቤሃ ፡ ወረዱ ፡ ውስተ ፡ በዓት ፡ ወረክ ቡ ፡ ኩሎ ፡ ንዋዩ ፡ ወነገርዎ ፡ ለመስፍን ፡ ዘኮነ ፡ ወአንከ ረ ፡ ፈድፋዶ ፡ ወሶበ ፡ ተመይጠ ፡ ከመ ፡ ይንግሮ ፡ ለዘ ፡ መስሎ ፡ ላእክ ፡ ዝውእቱ ፡ ሚካኤል ፡ ወኢረከበ ፡ ወሶ ቤሃ ፡ አንከረ ፡ ፈድፋዶ ፡ ወፈንዎሙ ፡ ለአርባዕቱ ፡ ደቂቅ ፡ 15
ግዑዛኒሆሙ ፡ ወአተው ፡ ቤቶሙ ፡ እንዘ ፡ ይሴብሕዎ ፡ ለእግዚአብሔር ፡ ወለሊቀ ፡ መላእክት ፡ ሚካኤል ፡ ቅዱ ስ ፡ ወእሙንቱስ ፡ ቅዱሳን ፡ ኢያንተጉ ፡ ኒሩተ ፡ ዘይገ ብሩ ፡ ኩሎ ፡ ጊዜ ፡ እስከ ፡ ያነክር ፡ ኩሎ ፡ እምሠናይ ፡ ግዕዘሙ ፡ ወካዕበ ፡ እምድጎረ ፡ ሕዳጥ ፡ መዋዕል ፡ አስ 20
ተዋደዮሙ ፡ ብእሲ ፡ ለክልኤ ፡ ዕደው ፡ በቅድመ ፡ ንጉ ሥ ፡ በዕደ ፡ ዘላዕሌሆሙ ፡ እምቅድም ፡ ወመጠዎሙ ፡ ንጉሥ ፡ ውስተ ፡ እደ ፡ ሐራ ፡ ከመ ፡ ይንሥእዎሙ ፡ በበ ፡ ምእት ፡ ዲናር ፡ ወአልቦሙ ፡ ዘይሁቡ ፡ ወናሁ ፡ ቅዱስ ፡ ዮሐንስ ፡ ተራከበመ ፡ በቅሩብ ፡ ወርኢዮሙ ፡ ለሐራ ፡ እ 25

Fol. 163a.

ንዘ ፡ ይቀሥፍዎሙ ፡ ለዕደው ፡ ዘእ | ንበለ ፡ ምሕረት ፡ ወይቤሎሙ ፡ ለሐራ ፡ ምንትኑ ፡ ገብሩ ፡ ዘትዘብጥዎሙ ፡ ለእሎ ፡ ዕደው ፡ በእንቲአሁ ፡ ወይቤሎ ፡ ሐራ ፡ ንሕነ ፡ ን

እኅዘመ፡ በእንተ፡ ምእት፡ ዲናር፡ ወይቤሎሙ፡ ለእ
 መ፡ ወሀቡክሙ፡ ክልኤተ፡ ምእተ፡ ዲናረ፡ ተኅድግዎ
 ሙኑ፡ ወይቤሎ፡ ሐራ፡ እወ ። ዳእሙ፡ ለእመ፡ ኢወሀቡ፡
 ንእኔ፡ ንቀትሎሙ ። ወዮሓንስ፡ ሰኢሎሙ፡ ላሐራ፡ ወ
 ይቤ፡ ተዓገሱኒ፡ ንስቲተ፡ እስከ፡ እገብእ፡ ኅቤክሙ፡ 5
 ወሐረ፡ ወአምጽኢ፡ ክልኤተ፡ ምእተ፡ ዲናረ፡ ወወሀቡ
 ሙ፡ ወፈትሐሙ፡ ለክልኤ፡ ዕደው፡ ወለኦርባዕቱ፡ ሐ
 ራ ። ዘስሉጣን፡ ላዕሌሆሙ፡ ወሀቡሙ፡ በበ፡ ዲናር ። ወ
 ካዕበ፡ ሰይጣን፡ ጸላኤ፡ ነሉ፡ ሠናይ፡ ኢተዐገስ፡ አላ፡
 መልክ፡ ቅንኢት፡ ላዕለ፡ ቅዱሳን፡ በእንተ፡ ሠናይ፡ ግ 10
 ብርሙ፡ ወአንሥኦ፡ ዐቢየ፡ መከራ፡ ላዕሌሆሙ፡ ወዕ
 ጹብ፡ ወናሁ፡ ንነግር ።

ወእምዝ፡ ሀሎ፡ ብእሲ፡ ውስተ፡ ሀገር፡ ወጸውዎ
 ሙ፡ ለፍቁራኒሁ፡ ሰርከ፡ ወውእቱ፡ ብእሲ፡ ይኅድር፡
 አንጻረ፡ አንቀጸሙ፡ ለእሉ፡ ቅዱሳን፡ ወእምድኅረ፡ በ 15
 ልዑ፡ ወሰተዩ፡ ተንሥኦ፡ አሐዱ፡ እምኔሆሙ፡ ይእቱ፡
 ቤቶ፡ ወእንዘ፡ ዩሐውር፡ ውስተ፡ ጽጉ፡ ሀገር፡ ነሰከ፡
 አቅረብ፡ ወወድቀ፡ ወሞተ፡ ሰቤሃ፡ ወአልቦ፡ ዘአእመሮ፡
 ዘኮነ፡ እምሰብእ ። ወሐበይተ፡ ሀገር፡ እለ፡ ዩአውዱ፡

Fol. 163b. ረኩብዎ፡ ለውእቱ፡ ብእሲ፡ ምዒቱ፡ ወወሰድዎ፡ ውስ 20
 ተ፡ መርኅብ፡ ወኅሠሠ፡ ነሉ፡ ሥጋሁ፡ ወኢያእመሩ፡
 ዘኮነ፡ ወበጽባሕ፡ ሐሩ፡ ይቅበርዎ፡ ወናሁ፡ ሰይጣን፡
 ኮነ፡ በአምሳለ፡ ሰብእ፡ ወክልሐ፡ ውስተ፡ ነላ፡ ሀገር፡
 እንዘ፡ ይብል፡ ዝንቱ፡ ብእሲ፡ ዘሞተ፡ አልቦ፡ እም፡ ሰ
 ብእ፡ ዘአእመረ፡ ሞቶ፡ ወአንሰ፡ አአምር፡ ዘቀተሎ፡ ወ 25
 ኢኮነ፡ ዝንቱ፡ ግብር፡ እምካልእ፡ ሰብእ፡ ዘእንበለ፡ እ
 ሉ፡ አርላዕቱ፡ ደቂቅ፡ ነኪራን፡ ወአነ፡ ስምዕ፡ በዝንቱ፡
 ግብር ። ወተሰምዐ፡ ዝንቱ፡ ነገር፡ ውስተ፡ ነላ፡ ሀገር፡

ወሐረ ፡ መስፍን ፡ ወነገሮ ፡ ለንጉሥ ፡ ከሚቲጦስ ፡ ወበጊ
 ዜሃ ፡ አዘዘ ፡ ንጉሥ ፡ ያምጽእዎሙ ፡ ለቱአር ፡ ደባዕቂቅ ፡
 እሱራነ ፡ እደዊሆሙ ፡ ዲጎሪተ ፡ ወጋግ ፡ ውስተ ፡ ክሳው
 ዲሆሙ ፡ እንዘ ፡ ይስሕብዎሙ ፡ ጎበ ፡ ንጉሥ ፡ ። ወመጽ
 አ ፡ ጎቤሆሙ ፡ ቃል ፡ ዘይብል ፡ ኢትፍርሁ ፡ ናሁ ፡ መዋ 5
 ዕለ ፡ ጸማ ፡ ጎለፈ ፡ ወቀርበ ፡ ጎቤክሙ ፡ ዕረፍት ፡ እምጎ
 በ ፡ እግዚአብሔር ፡ ወአቀምዎሙ ፡ ቅድመ ፡ ንጉሥ ፡
 ከመዘ ፡ አባሲያን ፡ ። ወሶቤሃ ፡ ናሁ ፡ ሊቀ ፡ መላእክት ፡
 ቅዱስ ፡ ሚካኤል ፡ ተመሰለ ፡ በአመሳለ ፡ ዐቢይ ፡ ላእክ ፡
 ዘንጉሠ ፡ ሮም ፡ ወሶበ ፡ ርእዮ ፡ ንጉሥ ፡ ከሚቲጦስ ፡ ቆ 10
 መ ፡ ቅድሚሁ ፡ ወቀሪቦ ፡ ጎቤሁ ፡ ወነበሩ ፡ ጎቡረ ፡ ወሚ
 ካኤል ፡ ሊቀ ፡ መላእክት ፡ ሶበ ፡ ይሬኢዮሙ ፡ ለደቂቅ ፡
 እንዘ ፡ ይቀውሙ ፡ ይቤሉ ፡ ለንጉሥ ፡ ከሚቲጦስ ፡ ምን
 Fol. 164a. ተ ፡ ገብሩ ፡ እሉ ፡ ሕፃናት ፡ ወነገሮ ፡ ንጉሥ ፡ ነፍ ፡ ሎ ፡
 ዘኮነ ፡ ወይቤሉ ፡ ሚካኤል ፡ በእማንኑ ፡ ኢያእመርካሙ ፡ 15
 ዘኮነ ፡ ብእሲሁ ፡ ወይቤሉ ፡ ንጉሥ ፡ አምጽእዎሙ ፡ ሊ
 ተ ፡ ለእሉ ፡ ወይቤሉ ፡ እሉ ፡ እሙንቱ ፡ እለ ፡ ቀተሉ ፡
 ወይቤሉ ፡ ሚካኤል ፡ በጎቤነሰ ፡ ሶበ ፡ ይከውን ፡ ከመዝ ፡
 ወይመውት ፡ ብእሲ ፡ ወኢያአምሩ ፡ ዘኮነ ፡ ናመጽአ ፡ ለ
 ውእቱ ፡ ብእሲ ፡ ዘሞተ ፡ ማእከለ ፡ ወንሴአሉ ፡ ወውእቱ ፡ 20
 ይትናገር ፡ ምስሌነ ፡ ወይነግረነ ፡ ዘቀተሉ ፡ ። ወይእዜኒ ፡
 እመ ፡ ፈቀድከ ፡ ታእምር ፡ ጽድቀ ፡ ያምጽእዎ ፡ ለውእቱ ፡
 ዘሞተ ፡ ውስተ ፡ ዝንቱ ፡ መካን ፡ ወንሴአሉ ፡ ወውእቱ ፡
 ይትናገር ፡ ምስሌነ ፡ ወናእምር ፡ ዘቀተሉ ፡ ። ወበጊዜሃ ፡
 አዘዘ ፡ ንጉሥ ፡ ያምጽእዎ ፡ ለዘ ፡ ሞተ ፡ ማእከለ ፡ ወይቤ 25
 ሉ ፡ ሊቀ ፡ መላእክት ፡ ሚካኤል ፡ ለዳንኤል ፡ ዘይንእስ ፡
 እጎሆሙ ፡ ሖር ፡ ወበሉ ፡ ለዝንቱ ፡ ምውት ፡ በስመ ፡ እ
 ግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ንጉሠ ፡ ሰማይ ፡ ወምድር ፡

ንግረኒ ፡ ዘኮንከ ፡ ወገብረ ፡ ውእቱ ፡ ወልድ ፡ ንኡስ ፡ ከ
 ግሁ ፡ ወእግዚአብሔር ፡ መፍቀሬ ፡ ሰብእ ፡ ፈቀደ ፡ ይሰ
 ባሕ ፡ ስሙ ፡ ቅዱስ ፡ በኩሉ ፡ መካን ፡ ወይእመኑ ፡ ቦቱ ፡
 ወእግብእ ፡ ነፍሰ ፡ ውእቱ ፡ ብእሲ ፡ ዳግመ ፡ ወሐይወ ፡ በእ
 ንተ ፡ መድኅኒተ ፡ ንጉሥ ፡ ወለኩሉሙ ፡ ሰብእ ፡ ይእቲ ፡ 5
 ብሔር ፡ ወከልሐ ፡ ውእቱ ፡ ብእሲ ፡ ወይቤ ፡ አልለከ ፡ ከ
 ሊቀ ፡ መላእክት ፡ ቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ ኅይል ፡ ሰማ
 ያት ፡ ወእሉኒ ፡ ዕደው ፡ እለ ፡ ተአገልክምሙ ፡ ቅዱሳን ፡
 ወንጽሐን ፡ ወአልሙ ፡ ኅጢአተ ፡ ወአከ ፡ እሙንቱ ፡ 10
 እለ ፡ ቀተሉኒ ፡ አላ ፡ አቅረብ ፡ ነሰከኒ ፡ ወሞትኩ ፡ ወሰእ
 ንተ ፡ ዘተኅርዩ ፡ እሉ ፡ ዕደው ፡ ረከበተኒ ፡ ዛቲ ፡ ዐባይ ፡
 ሠናይት ፡ ወኮንኩ ፡ ድልወ ፡ እርአዮ ፡ ለሊቀ ፡ መላእክ
 ት ፡ ቅዱስ ፡ ሚካኤል ፡ ወይእዜኒ ፡ ናሁ ፡ ርኢክሙ ፡ ተ
 አምረ ፡ እግዚአብሔር ፡ ተመደጡኬ ፡ ኅቤሁ ፡ በኩሉ ፡ 15
 ልብክሙ ፡ ወኅድጉ ፡ እምኔክሙ ፡ ዘንተ ፡ ፍትወተ ፡ ወዘ
 ንተ ፡ አማልክተ ፡ ምውታኒ ፡ እለ ፡ አልሙ ፡ ነፍሰ ፡ ከመ ፡
 ይስረይ ፡ ለክሙ ፡ እግዚአብሔር ፡ ኅጢአትክሙ ፡ ዘትከ
 ት ፡ ወሊተኒ ፡ ዐቢዩ ፡ ጸጋ ፡ ረከበተኒ ፡ እስመ ፡ ርኢክም ፡
 ለሊቀ ፡ መላእክት ፡ ሚካኤል ፡ በእንተ ፡ እሉ ፡ ዕደው ፡ 20
 ቅዱሳን ፡ ወበጊዜሃ ፡ ሐረ ፡ ሊቀ ፡ መላእክት ፡ ሚካኤል ፡
 ውስተ ፡ አርያም ፡ በዐቢይ ፡ ስብሐት ፡ ወርአዮ ፡ ንጉሥ ፡
 ወኩሉ ፡ ሕዝብ ፡ እንዘ ፡ የዐርግ ፡ ውስተ ፡ ሰማይ ፡ ወወ
 ሰደ ፡ ምስሌሁ ፡ ነፍሶ ፡ ለዘ ፡ ሞተ ፡ ወንጉሥ ፡ ወኩሉ
 ሙ ፡ ፈርሁ ፡ ፈድፋድ ፡ ወእምድኅረ ፡ ጉንዳይ ፡ ገብእ ፡ 25
 ልቡ ፡ ለንጉሥ ፡ እምፍርሀት ፡ በእንተ ፡ ዐቢይ ፡ መንክር ፡
 ዘርእዩ ፡ ወተንሥኦ ፡ ወሰዓሞ ፡ አፉሁ ፡ ለዮሓንስ ፡ ወ
 ይቤ ፡ ቡርክት ፡ ሰዓት ፡ እንተ ፡ ቦእክሙ ፡ ውስተ ፡ ዛቲ ፡

Fol. 164 b.

Fol. 165a. ሀገር : ወ | ንስእለከሙ : ትንግሩነ : አምላክከሙ : ዘተአ
 ምኑ : ቦቴ : ከመ : ንሕነኒ : ንእመን : ቦቱ : ወንድኅን ።
 ወይቤሉሙ : ዮሐንስ : ንሕነሰ : ነአምን : በእግዚእነ :
 ኢየሱስ : ክርስቶስ : ወልደ : እግዚአብሔር : ሕያው ።
 ወከልሑ : ንጉሥ : ወኩሉሙ : ሕዝብ : እንዘ : ይብሉ : 5
 በአማን : አምላክ : ሕያው : ኢየሱስ : ክርስቶስ : ወአል
 ቦ : አምላክ : ዘእንበሌሁ ። ወይቤሉ : ዮሐንስ : ለንጉሥ :
 ተንሥእ : ወለአክ : ኅበ : ቂስጠንጢኖስ : ንጉሥ : ሮም :
 ወንግሮ : ኩሉ : ወሰአሉ : ከመ : ይፈኑ : ለነ : አሐደ :
 እምኤጲስ : ቆጶሳት : እለ : ብሔሩ : ዘይሜሀረከሙ : ወ 10
 ያጠምቀከሙ : በስመ : አብ : ወልድ : ወመንፈስ : ቅዱ
 ስ ። ወለአክ : ንጉሥ : ከሢቲጦስ : ኅበ : ቂስጠንጢኖስ :
 ንጉሥ : እንዘ : ይብል : ከመዝ : ከሢቲጦስ : ዘተሰምየ :
 ንጉሥ : ይትኅበል : ይልአክ : ለንጉሥ : ዐቢየ : አኅዜ :
 ቂስጠንጢኒያ : ገብሩ : ለኢየሱስ : ክርስቶስ : ሰላም : ለ 15
 ከ : አ : ወዐባይ : ጸጋ : እንተ : ረከበተነ : እምኅበ : እግ
 ዚአብሔር : ጌር ። ወተዘከረነ : ወአንገፈነ : እምተቀንዮ :
 ለአማልክት : ርኩሳን : ወሜጠነ : ኅቤሁ : በእንተ : ዕበየ :
 ኂሩቱ : ዘኢይት : ጎለቀ : ወስእለቱ : ለዐቢይ : ሊቀ :
 መላእክት : ቅዱስ : ሚካኤል : ዘረሰየኒ : ድልወ : እርአ 20
 ዮ : በአዕይንቲየ : ወረሰዮ : ለምውት : ይትናገር : ምስ

Fol. 165b. ሌነ : አፈ : በአፍ : እምድኅረ : ሞተ ። ወእምዝ : ሐረ ፣
 ውስተ : አርያም : በዓቢይ : ስብሐት : እንዘ : ይፈኢዮ :
 ኩሉ ። ወዓዲ : ንስእል : ዕበየክ : ትፈኑ : ለነ : አሐደ :
 እምኤጲስቆጶሳት : እለ : ምኩናንክ : ከመ : ያብርሀ : ላዕ 25
 ሌነ : በብርሃነ : ሀይማኖት : ርትዕት : ወይንግረነ : ፍኖተ :
 እንተ : ታበጽሕ : ኅበ : እግዚአብሔር : ወየሀበነ : ማኅተ
 መ : ቅዱስ ። ወእመ : ዘንተ : ገበርክ : ለነ : ትነሥእ : ዓ

ቢዩ ፡ አክሊሊ ፡ በኅበ ፡ ክርስቶስ ፡ በእንተ ፡ ዝንቱ ፡ መድ
 ኅኒት ፡ ለንጉሥ ፡ መሀይምን ፡ በእንተ ፡ ኅይሉ ፡ ለክርስ
 ቶስ ፡ ንጉሠ ፡ ኰሉ ፡ = ወበፍሥሐ ፡ ዐቢይ ፡ ነሥኣ ፡ ለይ
 እቲ ፡ መጽሐፍ ፡ ቄስጠንጢኖስ ፡ ንጉሥ ፡ ወአንበባ ፡ ወ
 አንከረ ፡ ፈድፋድ ፡ በእንተ ፡ ዘኮነ ፡ ወሰብሐ ፡ ለእግዚአ 5
 ብሔር ፡ ወዐባይ ፡ ጽሂቅ ፡ ጸሐፊ ፡ ኅበ ፡ ቅዱስ ፡ ዮሐንስ ፡
 ሊቀ ፡ ጳጳሳት ፡ ዘኤፌሶን ፡ እንዘ ፡ ይብል ፡ ቅድመ ፡ ኰሉ ፡
 እስዕም ፡ እደቂክ ፡ ቅዱሳተ ፡ እለ ፡ ይእኅዛ ፡ ሥጋሁ ፡ ለ
 ወልደ ፡ እግዚአብሔር ፡ በአማን ፡ = ናበይ ፡ ፍሥሐ ፡ ዘኮ
 ነ ፡ ለነ ፡ እምኅበ ፡ እግዚአብሔር ፡ ናሁ ፡ ልአክነ ፡ ኅቤክ ፡ 10
 እስመ ፡ ነአመር ፡ ከመ ፡ ትትፌሣሕ ፡ ወትወስክ ፡ ፈድፋ
 ደ ፡ ወንፈቅድ ፡ ትጸር ፡ ጸማ ፡ ወትደለው ፡ በኰሉ ፡ ልብ
 ከ ፡ እስመ ፡ ታአምር ፡ ከመ ፡ አይወድቅ ፡ ጸማክ ፡ እስመ ፡
 ትገብር ፡ በእንተ ፡ ክርስቶስ ፡ ዘጸመወ ፡ በእንተ ፡ ሰብእ ፡
 ወተአዘዝ ፡ ለሊክ ፡ ወሖር ፡ ሀገረ ፡ ዲድያክ ፡ ከመ ፡ ትፈ 15
 ውስ ፡ ሕሙማነ ፡ እለ ፡ ህዩ ፡ በስሙ ፡ ለክርስቶስ ፡ ወትከ
 ልአሙ ፡ እምተቀንዮ ፡ ለአማልክት ፡ ርኩሳን ፡ ወታጠም
 ቆሙ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ = ወ
 ዝንቱ ፡ ይከውነክ ፡ ምክሐ ፡ በኅበ ፡ ክርስቶስ ፡ ወመላእ
 ክቲሁ ፡ ቅዱሳን ፡ ከመ ፡ ትድኅኑ ፡ ኅቡረ ፡ በኅይሉ ፡ ለክ 20
 ርስቶስ ፡ አምላክነ ፡ = ዘንተ ፡ መጽሓፈ ፡ ለአክ ፡ ንጉሥ ፡
 ቄስጠንጢኖስ ፡ ለአባ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘኤፌ
 ሶን ፡ = ወካልእት ፡ መልአክክት ፡ ዘከሢቲጦስ ፡ ንጉሥ ፡ =
 ወሊቀ ፡ ጳጳሳት ፡ አንቢቦ ፡ መጽሐፈ ፡ ተፈሥሐ ፡ ፈድፋ
 ደ ፡ በእንተ ፡ ተመይጦቶሙ ፡ ለኰሉ ፡ አዲያም ፡ = ወሶቤ 25
 ሃ ፡ ነሥኣ ፡ ምስሌሁ ፡ ዲያቆናተ ፡ ወቀሲሰ ፡ ወአናጉንስ
 ጢስ ፡ ወሠለስተ ፡ መጻሕፍተ ፡ ጸሎት ፡ ወ ፲ ወ ፪ ፡ መ
 ምህራነ ፡ ወነሥኣ ፡ ምስሌሁ ፡ በዘ ፡ ይትገበር ፡ ምስጢር ፡

Fol. 166a.

ወግእደ : ዘወርቅ : ወርባዕተ : ጽዋዓተ : ብሩር : ወሠለ
 ስተ : ጽዋዓተ : ወርቅ : ወሰበን : ዘሓሪር : ወመክደን :
 ዘዲባግ : ወአርባዕተ : ወንጌላተ : ወመጽሐፈ : ጳውሎስ :
 ወግብረ : ሐዋርያት : ወመጽሐፈ : መዝሙር : ፍጹመ :
 ነሉ : ዘይትፈቀድ : ለቤተ : ክርስቲያን : ወጸለዩ : ወሐ 5
 Fol. 166b. ሩ : በፍ | ኖት : እንዘ : ይትፈሥሑ = ወሶበ : አልጸቁ :
 ሀገረ : ነገርዎ : ለንጉሥ : ምጽአቶመ : ለሊቃነ : ጳጳሳት :
 ወእለ : ምስሌሁ : ወተፈሥሑ : ንጉሥ : ወዮሓንስ : ወ
 ነሉመ : ሕዝብ : ወወፅኡ : ይትራክብዎ : ለሊቀ : ጳጳ
 ሳት : ወሶበ : ቀርቡ : ኅቤሁ : ሰገዱ : ሎቱ : ንጉሥ : ወ 10
 ነሉ : ሕዝብ : ወተባረኩ : በኅቤሁ : ወነገሮ : ንጉሥ :
 ለሊቀ : ጳጳሳት : ነሉ : ዘከነ : ወአርአዮ : ዮሓንስሃ : ወ
 ይቤሉ : በእንተ : ዝንቱ : ወአኅዊሁ : ተሳህህነ : እግዚ
 ኢብሔር = ወከግሁ : ሐሩ : በዐቢይ : አስተርክቦ : ውስ
 ተ : ሀገር : ወአስተብቀዎ : ንጉሥ : ለሊቀ : ጳጳሳት : ከ 15
 መ : ይበእ : ጽርሐ : እስመ : ዓዲሆመ : ኢሐነጹ : ቤተ :
 ክርስቲያነ : በይእቲ : ሀገር = ወበሳኒታ : ይቤሉ : ሊቀ :
 ጳጳሳት : ለንጉሥ : ንሕንጽ : ቤተ : ክርስቲያን : ወይቤ
 ሉ : ንጉሥ : ሀሉ : መካን : ሐዲሳ : ኅበ : ይትሐነጽ : ተ
 ንሥእ : ንርይ : ለእመ : ይደሉ : ወንሬሲዮ : ቤተ : ክርስ 20
 ቲያን : ወሐሩ : ኅቡረ : ወርእይዎ : ለውእቱ : መካን : ኅ
 በ : ዮሐንጹ : ወሠምረ : ሊቀ : ጳጳሳት : ወእዘዘ : ንጉሥ :
 አዋዴ : ዘይሰብክ : ውስተ : ነሉ : ሀገር : ከመ : ይምጽ
 ኡ : ነሉ : ሰብእ : ወይግበሩ : ቤተ : ክርስቲያን : እመሂ :
 ባዕል : ወእመሂ : መኩንን : ወእመሂ : ነዳይ : ወንጉሥኒ : 25
 Fol. 167a. ይትገበር : በእ | ዴሁ : ከመ : ነሉመ : ተስፈው : ይንሣ
 እ : በረከተ : እምኅበ : ክርስቶስ : ወበፈቃደ : እግዚኢብ
 ሔር : ፈጸመ : ሕንጻት : በ ፲ ወ ፯ : ዕለት = ወሊቀ : ጳጳ
 27*

ሳት፡ ቀደሳ፡ ለይእቲ፡ ቤተ፡ ክርስቲያን፡ በሰማ፡ ለቅድ
 ስት፡ ድንግል፡ ማርያም፡ እሙ፡ ለእግዚእነ፡ = ወርኢዮ፡
 ብዙኅ፡ ሕዝብ፡ እለ፡ ይጠመቁ፡ ይቤ፡ ንጉሥ፡ በአይቲ፡
 ታጠቆሙ፡ ለእሉ፡ እምቅድመ፡ ይትሓንጽ፡ ምጥማቃ
 ት፡ ዘቤተ፡ ክርስቲያን፡ = አውሥኣ፡ ጠቢብ፡ ዮሐንስ፡ 5
 ወይቤሉሙ፡ ለንጉሥ፡ ወለሊቀ፡ ጳጳሳት፡ ሀሉ፡ ባሕር፡
 እንተ፡ ምስራቀ፡ ሀገር፡ ወይመስለኒሰ፡ ዘይደሉ፡ ለዝን
 ቱ፡ ናቢይ፡ ክብር፡ = ወበጊዜሃ፡ መጽኢ፡ ቃል፡ እምሰማ
 ይ፡ ወሰምዑ፡ ነሉሙ፡ ዘይብል፡ ዝንቱ፡ ዘነሥኣ፡ እ
 ምኅብ፡ እግዚአብሔር፡ ዮሐንስ፡ ወልደ፡ ላእክ፡ ወንጉ 10
 ሥ፡ ወሊቀ፡ ጳጳሳት፡ ወነሉ፡ ሕዝብ፡ ሰሚዖሙ፡ አንክ
 ሩ፡ ወይቤሉ፡ ይትጋባእ፡ ነሉ፡ ሕዝብ፡ ለቡራኬ፡ ወጸ
 ለዮ፡ ሊቀ፡ ጳጳሳት፡ በዕሌሆሙ፡ ፍጹሙ፡ ጥምቀተ፡ =
 ወኮነ፡ ዐቢይ፡ ተአምር፡ በይእቲ፡ ዕለት፡ ሶበ፡ ቀርብ፡
 ይኅተሞሙ፡ ሰምዑ፡ ነሉሙ፡ ሕዝብ፡ ቃል፡ እምያት፡ 15
 ዘይብል፡ ቅዳሴ፡ ምስለ፡ ሊቀ፡ ጳጳሳት፡ = ወፈጸሞ፡ ጸ
 ሉተ፡ አዘዘሙ፡ ለነሉ፡ ሕዝብ፡ ይረዱ፡ ውስተ፡ ምጥ
 ማቃት፡ ወተወርው፡ ነሉሙ፡ ውስተ፡ ማይ፡ | እንዘ፡
 ይኬልሉ፡ ወይብሉ፡ ንጠመቅ፡ በስመ፡ አብ፡ ወወልድ፡
 ወመንፈስ፡ ቅዱስ፡ = ወተጠሚቆሙ፡ ንጉሥ፡ ወነተ 20
 ሉ፡ ሕዝብ፡ ቦኣ፡ ሊቀ፡ ጳጳሳት፡ ውስተ፡ ቤተ፡ ክርስቲ
 ያን፡ ወሢሞ፡ ለዮሐንስ፡ ኤጲስ፡ ቆጶስ፡ ወለሠለስቱ፡
 አኅዊሁ፡ አሐደ፡ ቀሲሰ፡ ወክልኤ፡ ዲያቆናተ፡ ወቦቱ፡
 ንጉሥ፡ ወልደ፡ ዘስሙ፡ አግላስ፡ ወረሰዮ፡ ዲያቆን፡
 ወነሉ፡ ሕዝብ፡ ይትፈሥሉ፡ በእግዚአብሔር፡ = ወአ 25
 ኅዘ፡ ሊቀ፡ ጳጳሳት፡ ይሠራዕ፡ ቅዳሴ፡ ወአንከሩ፡ ንጉ
 ሥ፡ ወነሉ፡ ሕዝብ፡ በዘርእዩ፡ ወሰምዑ፡ እስመ፡ ኢር
 ኢዩ፡ ዘከመዝ፡ ግብረ፡ ወኢሰምዑ፡ ዘከመዝ፡ ነገረ፡ =

Fol. 167b.

እስመ ፡ ዝንቱ ፡ ቀዳሚሁ ፡ ዘተውሀቦ ፡ ቀርባነ ፡ በውእቱ ፡ ብሔር ፡ ወተመጢዎሙ ፡ ከሉሙ ፡ እምስጢር ፡ ቅዱስ ፡ ወሀቦሙ ፡ ሊቀ ፡ ጳጳሳት ፡ ሰላሙ ። ወለለ ፡ አሐዱ ፡ አሐዱ ፡ አተው ፡ ውስተ ፡ ማኅደሮሙ ፡ ወነበረ ፡ ሊቀ ፡ ጳጳሳት ፡ ኅቤሃሙ ፡ ወርኅ ፡ ፍጹሙ ፡ እንዘ ፡ ይገሥጸሙ ፡ 5
 ወይሚሀርሙ ፡ ከሉ ፡ ሥርዓተ ፡ ቤተ ፡ ክርስቲያን ። ወእምዝ ፡ አተው ፡ ብሔር ፡ በዓቢይ ፡ ፍሥሐ ። ወንጉሥስ ፡ ከሂቲጦስ ፡ ወከሉሙ ፡ ሕዝብ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ወአክበርዎ ፡ ለቅዱስ ፡ ዮሐንስ ፡ ኤጲስ ፡ ቀጳስ ፡ ወለአኅዊሁ ፡ እስመ ፡ ይትወሰኩ ፡ ለትምህርተ ፡ እግዚአብሔር ። 10

Fol. 168a.

ወእምድኅ ፡ ረ ፡ ሕዳጥ ፡ መዋዕል ፡ ይቤሉ ፡ ቅዱስ ፡ ኤጲስ ፡ ቀጳስ ፡ ለንጉሥ ፡ ንሕንጽ ፡ ቤተ ፡ ክርስቲያን ፡ በስሙ ፡ ለሚካኤል ፡ ሊቀ ፡ መለእክት ፡ ወይቤሉ ፡ ንገሥ ፡ አበ ፡ ግበር ፡ ፈቃደክ ፡ ናሁ ፡ ንሕነ ፡ ድልዋን ፡ ንስማዕክ ፡ ወቅዱስ ፡ ኤጲስ ፡ ቀጳስ ፡ ዮሐንስ ፡ ሰረራ ፡ ለቤተ ፡ 15
 ክርስቲያን ፡ ወከሉ ፡ ሰብአ ፡ ሀገር ፡ ይትራድኡ ፡ ምስሌሁ ፡ ወበዐቢይ ፡ ጽሂቅ ፡ ፈጸሙ ፡ በሰመንቱ ፡ አውራኅ ፡ ወቅዱስ ፡ ኤጲስ ፡ ቀጳስ ፡ ቀደሰ ፡ ለቤተ ፡ ክርስቲያን ፡ አሙ ፡ ፲ ወ ፪ ፡ ለወርኅ ፡ ኅዳር ፡ በስሙ ፡ ለቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መለእክተ ፡ ወኅበረ ፡ በዓሉ ፡ ለቅዱስ ፡ ሚካኤል ፡ ምስለ ፡ ቅዱሴ ፡ ቤተ ፡ ክርስቲያን ፡ ወእምድኅረ ፡ ቅደሴ ፡ ሐሩ ፡ ኤጲስ ፡ ቀጳስ ፡ ወንጉሥ ፡ ወከሉ ፡ ሕዝብ ፡ ኅበ ፡ ቤተ ፡ ኔርስ ፡ ጠዓት ፡ ወነሠትዎ ፡ ወአውዐዩ ፡ መንበሮ ፡ ለኔሮስ ፡ ወጋኔን ፡ ዘይኅድር ፡ ውስተ ፡ ጣዖቱ ፡ ከልሐ ፡ ወይቤ ፡ አጸመውከኒ ፡ ፈድፋድ ፡ አዮሐንስ ፡ ወ 25
 አውግእከኒ ፡ እማኅደርዩ ፡ ወአዘዘ ፡ ንጉሥ ፡ ይሕንጹ ፡ ዐባዩ ፡ ቤተ ፡ ክርስቲያን ፡ ኅበ ፡ ውእቱ ፡ መከን ፡ ወረሰይዋ ፡ በስሙ ፡ ሐዋርያት ። ወቅዱስ ፡ ዮሐንስ ፡ ያጸንዖሙ ፡

ለኩሎም ፡ ውስተ ፡ ሀይማኖት ፡ ወያክብርዎ ፡ ኩሎም ።
 ወሰሚያ ፡ ቂስጠንጢኖስ ፡ ንጉሥ ፡ በእንተ ፡ ኩሎ ፡ ኒሩ
 ት ፡ ዘገብረ ፡ ዮሐንስ ፡ ወሰብሐ ፡ ለእግዚአብሔር ፡ ወለአ
 Fol. 168b. ክ ፡ ኅቤሁ ፡ መጽሐፈ ፡ እንዘ ፡ ይስእሎ ፡ ከመ ፡ ይባርክ ፡
 ላዕሌሁ ፡ ወላዕለ ፡ መንግሥቱ ፡ ወሰመዮ ፡ ባቲ ፡ ዳንኤል ፡ 5
 ሐዲስ ፡ ነሣቴ ፡ አማልክት ። ወብሔረ ፡ አብድያኖስ ፡ ይ
 ሁቡ ፡ ምሕረተ ፡ ኩሎ ፡ ዕለተ ፡ በኩሎ ፡ መዋዕሊሁ ፡ ለቅ
 ዱስ ፡ ዮሐንስ ፡ በእንተ ፡ ብዝኅ ፡ ተአምር ፡ ዘገብረ ፡ እግ
 ዚአብሔር ፡ በእደዊሁ ።

ርእዮኬ ፡ አፍቁራንዩ ፡ ኅይሉ ፡ ለእግዚአብሔር ፡ ወ 10
 ሣህሉ ፡ ለቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ይትረክ
 ብ ፡ ስእለቱ ፡ ለሚካኤል ፡ በእንተ ፡ ፍሬ ፡ ኩሎ ፡ ዘርአ ፡
 ገራውህ ። ወበስእለቱ ፡ ለሚካኤል ፡ ዕፀው ፡ ይሁቡ ፡ ፍ
 ሬሆሙ ፡ ይትረክብ ፡ ስእለቱ ፡ ለሚካኤል ፡ ላዕለ ፡ አሕማ
 ር ፡ ሶበ ፡ ይነግዱ ፡ ወያዓርፉ ፡ ይትረክብ ፡ ስእለቱ ፡ ለሚ 15
 ካኤል ፡ ለእለ ፡ ይዓይሉ ፡ ውስተ ፡ አድባር ፡ ከመ ፡ ያጽን
 ዎሙ ፡ ለፍልስቶሙ ፡ ይትረክብ ፡ ስእለቱ ፡ ለሚካኤል ፡
 ኅበ ፡ ይትጋብኡ ፡ መነከሳት ፡ የሃብ ፡ ሰላመ ፡ ማእከሎሙ ።
 ይትረክብ ፡ ስእለቱ ፡ ለሚካኤል ፡ ላዕለ ፡ ጸሎቶሙ ፡ ለኤ
 ጲስ ፡ ቆጶሳት ፡ ወቀሳውስት ፡ ወዲያቆናት ፡ ዲበ ፡ ማኦድ ፡ 20
 ይትረክብ ፡ ጸሎቱ ፡ ለሚካኤል ፡ ዘይረድአሙ ፡ ለግፉዓን ፡
 ወለእለ ፡ ውስተ ፡ መዋቅሕት ። ይትረክብ ፡ ጸሎቱ ፡ ለ
 ሚካኤል ፡ ዘይረድአሙ ፡ ለእለ ፡ ውስተ ፡ መንሱት ። ወ
 ያጽንዎሙ ፡ ለሕያዋን ፡ በመንዳቤሆሙ ፡ ወይስእሎ ፡ ለእ
 ግዚአብሔር ፡ በእንተ ፡ ምውታን ፡ ከመ ፡ ይምሐሮሙ ፡ 25

Fol. 169a. ለመኑ ፡ እምጻድቃን ፡ ዘኢመጽአ ፡ ኅቤሁ ፡ ሚካኤል ፡
 ወዘኢረድአ ፡ በኩሎ ፡ ምንዳቤሁ ። ወመኑ ፡ እመሰማዕ
 ት ፡ ዘኢመጽአ ፡ ኅቤሁ ፡ ሊቀ ፡ መላእክት ፡ ወኢረድአ

ሙ፡ በኩሉ፡ ምንዳይሆሙ፡ ወሐዘኖሙ፡ ወሥቃዮሙ ።
 ናሁኬ፡ ፍቁራኒያ፡ አእመርነ፡ ፍቅር፡ ለእግዚአብሔር፡
 ላዕለ፡ ሰብእ፡ ወስእለቱ፡ ለሚካኤል፡ ሊቀ፡ መለክክት፡
 እስመ፡ ይተነብል፡ ለኩሉ፡ ሰብእ፡ ወይስእል፡ በእንቲአ
 ሆሙ፡ ቅድመ፡ እግዚአብሔር፡ አብ፡ ከመ፡ ይምሐር 5
 ሙ፡ ለኩሉሙ፡ ወይስርሐሙ፡ ወለነኒ፡ ይምሐርነ፡ በእ
 ንቲአሁ፡ ከመ፡ ይምጽአነ፡ ፈድፋድ፡ ወይስአል፡ በእን
 ቲአነ፡ ቅድመ፡ እግዚአብሔር ። ወንፋቀር፡ በበይናቲነ፡
 በፍቅር፡ እግዚአብሔር፡ ወነሀሉ፡ ኩልነ፡ በአሐዱ፡ ፍ
 ቅር ። ወኢንደይ፡ ውስተ፡ አፉነ፡ ሕብለ፡ እስመ፡ እኩ 10
 ይ፡ መዝገብ፡ ይእቲ፡ ሕብል፡ ወጽይእት፡ ኅጢአት፡
 ዝሙት፡ ወምንንት፡ በቅድመ፡ እግዚአብሔር፡ ወመላ
 እክቲሁ፡ ወሞት፡ ወንዴት፡ ለነፍስ ። ወቅንአት፡ ፍቁ
 ሬ፡ ለሰይጣን፡ ወጽልእ ። ለእግዚአብሔር፡ ወመለክክ
 ቲሁ፡ ወታጸልአሙ፡ ለክርስቲያን፡ ወዓርኩ፡ ለሐጉል ። 15
 ወይእዜኒ፡ አኅዌነ፡ ንግድፍ፡ እምኔነ፡ ፍኖተ፡ ርኩሰ፡
 ወንሐር፡ በፍኖት፡ ሠናይ፡ ወምሕዋር፡ ርቱዕ፡ ወ | ንሐ
 ር፡ ዘእንበለ፡ ኅጢአት፡ ወዘእንበለ፡ ነውር ። ኢኮነ፡ አ
 ውስቦ፡ ንጹሕ፡ ዘያረኩሶ፡ ለሰብእ፡ እምአመ፡ ኮነ፡ ርእ
 ዩ፡ ሙሴ፡ አመ፡ ተናገረ፡ ምስለ፡ እግዚአብሔር፡ ፳፻ 20
 ወ ፳፡ ቃለ፡ ወቦቱ፡ ብእሲተ፡ ወውሉደ፡ ወኢኮኖ፡ ዕቅ
 ፍተ፡ ለበአቱ፡ ውስተ፡ ሠናይ፡ ወባሕቱ፡ ኢያጽንዐ፡
 ቃሉ፡ ፈድፋድ ። ዳእሙ፡ ዝንቱ፡ ይአክል፡ ስምዐ፡ ዘ
 ብሉይ፡ ወዘሐዲስ፡ ዳእሙ፡ ንፈጽም፡ ነገረ፡ ወንቅረብ፡
 ንግበር፡ በዓለ፡ ዮም፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእ 25
 ክት ። እስመ፡ ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይ
 በልዕ፡ ወይስቲ፡ ወይትፌሣሕ፡ ባሕቲቱ፡ ወይድኅሙ፡
 ለነዳያን፡ ወምስኪናን፡ ርጉባኒሆሙ፡ ወጽሙአኒሆሙ ።

Fol. 169b.

ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይለብስ፡ አልባስ፡
 ክብር፡ ወነዳይሰ፡ ዕራቁ፡ ይቁርር፡ በአስሐቲያ ። ዝንቱ፡
 በዓል፡ ኢይፈቅድ፡ ሰብአ፡ እለ፡ ይደለው፡ ለአብያተ፡
 ስርግው፡ ወነዳይሰ፡ ይስክብ፡ አፍአ፡ በቀር ። ዝንተ፡
 በዓል፡ ኢይፈቅድ፡ ዘይበልዕ፡ በፍሥሐ፡ እንዘ፡ ይደነ 5
 ስ፡ ነዳይ፡ በውስተ፡ መዋቅሕት ። ዝንቱ፡ በዓል፡ ኢይ
 ፈቅድ፡ ዘይረፍቅ፡ ባሕቲቱ፡ እንዘ፡ ይደዊ፡ ነዳይ፡ ወ
 ኢይረክብ፡ ዘይኅውጸ፡ እሉ፡ ትእዛዝ፡ ጽሑፍ፡ ውስተ፡

Fol. 170a. ወንጌል ። ወይእዜኒ፡ አኅዊነ፡ ንስአሉ፡ ለሚክኤል፡ |
 ሊቀ፡ መላእክት፡ በርቱዕ፡ ልብ፡ ከመ፡ ይንሣእ፡ ለነ፡ 10
 ጸጋ፡ በቅድመ፡ እግዚአብሔር ። ወዓዲ፡ እብለክሙ፡
 ከመ፡ ይቀውም፡ ዓለም፡ በስእለቱ፡ ለሚክኤል፡ ወቅ
 ድስት፡ ድንግል፡ ማርያም፡ እሙ፡ ለእግዚእነ ። ወይእ
 ዜኒ፡ ንሰብሐሙ፡ በስብሐት፡ ዘይደሉ፡ ለዝንቱ፡ በዓል፡
 እስመ፡ ንሬኢ፡ ከመ፡ ቀርብ፡ ጊዜሁ፡ ከመ፡ ይቅረቡ፡ 15
 ወይፈጽሙ፡ ምስጢረ፡ ቅዱስ፡ ወንሰብሐ፡ ለዘ፡ ይደል
 ዎ፡ ነሉ፡ ስብሐት፡ እግዚእነ፡ ወአምላክነ፡ ወመድኅኒ
 ነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሉቱ፡ ይደሉ፡ ነሉ፡ ስብሐት፡
 ወነሉ፡ ክብር፡ ወነሉ፡ ሰጊድ፡ ወለአብ፡ ምስሌሁ፡ ወ
 መንፈስ፡ ቅዱስ፡ ማሕዩዊ፡ ዘዕሩይ፡ ምስሌሁ፡ ይእዜኒ፡ 20
 ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሚን ።

ስብሐት፡ ለእግዚአብሔር፡ ለዓለም ።

COPTIC FORMS
OF GREEK AND OTHER WORDS WHICH OCCUR IN
THE THREE ENCOMIUMS ON SAINT MICHAEL.

Coptic.	Greek etc.	Passages.
ΑΒΒΑ	ⲁⲃⲃⲁ, 'Αββᾶ	1.4; 63.2; 83.3; 125.16.
ΑΓΑΘΟΣ	ἀγαθός	19.11; 30.4; 35.23; 36.18; 42.14; 56.15; 81.20; 104.14; 107.22; 109.5; 114.24; 121.8; 135.5; ΜΕΤΑΓΑΘΟΣ 11.17; 30.9; 81.22;
ΑΓΑΘΟΝ	ἀγαθόν	11.8; 19.28; 25.17; 31.26; 32.17; 47.19; 49.12; 52.12; 94.21; 107.8; 116.22.
ΑΓΑΠΗ	ἀγάπη	1.11; 9.21; 22.27; 24.25; 25.10; 26.3; 28.13; 29.23; 45.10; 49.27; 51.10; 54.11; 56.2; 96.7; 97.17; 102.28; 103.11; 115.23; 116.21; 117.1; 118.14; 120.10; 128.3.
ΑΓΑΠΗΤΟΣ	ἀγαπητός	39.17.
ΑΓΓΕΛΟΣ	ἄγγελος	1.6; 7.15; 9.8; 11.5; 14.2; 19.10; 94.2; &c.
ΑΓΓΕΛΙ	ἄγγελαι	116.4; 121.4; 122.3.
ΑΓΓΕΛΙΚΗ	ἀγγελική	113.18.
ΑΓΙΑ	ἅγια	60.24; 63.8; 64.24.
ΑΓΙΑΖΙΝ	ἀγίζω	68.2; 84.21; 87.2.

Coptic.	Greek etc.	Passages.
ΔΓΙΑΣΜΟС	ἁγιασμός	85.12; 98.7.
ΔΓΙΟС	ἅγιος	61.3; 73.7; 82.12; 87.15; 93.3; 130.21; &c.
ΔΓΙΟΤΑΤΟС	ἁγιοτατος	1.2.
ΛΓΩΝ	ἄγων	19.27; 132.27.
ΛΓΩΝΙΖΕСΘΕ	ἀγωνίζομαι	54.3.
ΛΔΑΜΙΝΤΙΝΟΝ	ἄδαμάντινον	115.24; 130.3.
ΛΗΡ	ἄήρ	112.16; 129.21; 130.1.
ΔΚΤΙΝ	ἄκτιν (ἄκτις)	116.3.
ΔΛΗΘΙΝΟΝ	ἄληθινόν	2.11.
ΔΛΗΘΩС	ἄληθῶс	60.24; 70.13; 71.2; 81.6; 126.10; 132.6.
αλλα	ἄλλά	3.20; 4.9; 5.25; 6.3; 7.13; 10.10; 20.5; 21.27; 22.7; 24.17; 25.13; 30.24; 32.28; 33.4; 34.25; 40.16; 42.18; 43.23; 46.3; 59.7; 64.7; 65.7; 66.9; 67.19; 69.12; 70.15; 73.7; 77.10; 80.6; 89.22; 90.13; 94.8; 95.6; 97.22; 98.26; 104.3; 107.9; 115.12; 119.10; 123.11; 130.2; 133.3.
αλλοεριογн	ἄλλότριον (?)	50.4.
ΔΜΗΝ	ἰθῆ	1.23; 25.6; 31.11; 42.15; 50.13; 61.21; 63.21; 91.5; 93.18.
ΔΝΑΓΚΑΖΙΝ	ἀναγκάζω	3.18; 4.8; 70.25; 74.10.
ΔΝΑΓΚΗ	ἀνάγκη	1.22; 8.12; 19.23; 46.11; 68.25; 69.26; 88.17; 110.8; 123.17.
ΔΝΑΓΝΩСТΗС	ἀναγνώστηс	83.8.
ΔΝΑСΤΑСΙС	ἀνάστασιс	64.5.
ΔΝΑΤΟΛΗ	ἀνατολή	108.2.
ΔΝΑΦΟРА	ἀναφορά	42.1.

Coptic.	Greek etc.	Passages.
ΑΝΑΧΩΡΙΝ	ἀναχωρέω	86.11.
ΑΝΕΧΕCΘΕ	ἀνέχω	105.23.
ΑΝΟΜΙΑ	ἀνομία	106.1.
ΑΝΤΙΛΟΓΙΑ	ἀντιλογία	75.13.
ΑΖΙΩΜΑ	ἀξίωμα	59.3; 123.20.
ΑΠΑΝΤΑΝ	ἀπαντάω	63.10; 77.3; 83.21; 127.9; 130.12.
ΑΠΑΞ ΑΠΛΩC	ἀπαξ απλῶς	15.5; 21.23.
ΑΠΑΡΧΗ	ἀπαρχή	114.18.
ΑΠΑΡΧΟC	ἄπαρχος	103.23.
ΑΠΛΩC	ἀπλῶς	7.26; 15.5; 21.23; 83.16; 88.16; 97.1; 112.11; 114.20.
ΑΠΟΚΡΙCΙC	ἀπόκρισις	41.11.
ΑΠΟΛΟΓΙΑ	ἀπολογία	123.1.
ΑΠΟ[C]ΤΑΖΕCΘΕ	ἀποστατέω	69.9.
ΑΠΟCΤΗΝΑ	ἀπόστιμα	131.7.
ΑΠΟCΤΟΛΟC	ἀπόστολος	1.5; 5.20; 7.9; 18.12; 49.24; 55.25; 61.6; 83.15; 85.5; 87.14; 108.26; 109.17; 133.17.
ΑΠΟΥΘΗΚΗ	ἀποθήκη	73.11.
ΑΡΕΤΗ	ἀρετή	1.4; 5.8; 8.28; 39.2; 51.19.
ΑΡΙCΤΟΝ	ἄριστον	8.2; 11.9; 13.4; 16.11; 20.24; 22.9; 94.11; ΑΡΑCΤΟΝ 94.22.
ΑΡΚΟC	ἀργός	23.17; ΜΕΤΑΡΚΟC 5.5; 26.23.
ΑΡΧΕΟC	ἀρχαῖος	41.22; 100.9; 105.19.
ΑΡΧΗ	ἀρχή	2.1; 5.12; 25.27; 58.7; 132.21.
ΑΡΧΗΑΓΓΕΛΟC	ἀρχιάγγελος	7.15; &c.
ΑΡΧΗΓΟΥC	ἀρχηγός	2.15; 10.17.
ΑΡΧΗΔΙΑΚΩΝ	ἀρχιδιάκονος	19.6.
ΑΡΧΗΕΠΙCΚΟ- ΠΟC	ἀρχιεπίσκο- πος	1.6; 63.2; 82.12; 83.4; 84.2; 85.5; 86.9; 133.5.

Coptic.	Greek etc.	Passages.
αρχηπροφη- της	ἀρχιπροφή- της	55.3.
(αρχηρεφρωις αρχηστρατη- γος	} ἀρχιστρά- τηγος	75.24; 76.4).
αρχηστρατι- κος		20.22; 65.11.
αρχηστρατ- γοϋς		94.13; 132.9.
αρχηστρατι- κοϋς		47.26.
αρχηστρατϋ- γοϋς		80.3.
αρχηστρατϋ- λατης	ἀρχιστρατη- λάτης	4.16; 6.20; 20.26; 21.15; 22.26; 23.3; 58.4.
αρχων	ἄρχων	94.17.
		4.15; 5.27; 7.18; 8.18; 9.1; 14.20; 36.10; 37.2; 38.4; 39.2; 40.1; 41.28; 42.4; 43.2; 44.9; 45.2; 46.6; 47.6; 57.3; 59.6; 72.15; 74.4; 75.15; 76.9; 84.15; 94.18.
αскиτης	ἀσκητής	88.5.
αскυσις	ἄσκησις	5.21; 88.6.
αспазесѠε	ἀσπάζομαι	71.8; 82.14; 109.8; 122.25; 128.5.
αспасмос	ἀσπασμός	103.24.
ασωματος	ἀσώματος	4.11.
αγλη	αὐλή	7.21; 20.24; 21.13; 22.13; αγλ- ηοϋ 22.24; 25.26; 52.22; 118.22.
αυτοκρατωρ	αὐτοκράτωρ	81.18.
βαπτιστης	βαπτιστής	61.4.
βασανιζιν	βασανίζω	74.16.

Coptic.	Greek etc.	Passages.
ΒΑΣΑΝΟC	βάσανος	19.26; 88.24.
ΒΑΣΙΛΙΚΟΝ	βασιλικόν	63.13; 123.20; 134.18.
ΒΗΛΛΟΝ	βῆλλον	66.22.
ΒΗΜΑ	βῆμα	127.3.
ΒΙΑ	βία	ὡ ΒΙΔ ΠΠ.14; Π3.9.
ΒΙΟC	βίος	30.11; 50.20; 76.24; Π3.14.
ΒΙΤΗC	πίθος (?)	41.13.
ΒΟΗΘΙΑ	βοήθεια	100.20; 101.7; 103.16; 108.13.
ΒΟΗΘΙΝ	βοηθέω	29.20; 31.6; 52.18; 68.26; 69.25; 88.16; 110.8; ΠΠ.7; Π4.2; 120.28; 123.16.
ΒΟΗΘΟC	βοηθός	Π.26; 17.22; 26.4; 65.28; 73.24; 88.13; 107.20; Π4.14; Π9.25.
ΒΟΥΛΗ	βουλή	99.15; 100.18.
ΓΑΜΟC	γάμος	89.18; 120.8.
ΓΑΡ	γάρ	65.18; 74.16; 77.23; 81.19; 86.6; 88.19; 89.18; 90.3; 94.10; 95.26; 96.26; 98.14; 104.7; 107.27; 116.23; 118.6; 121.18; 122.5; 124.2; 125.7; 134.28; 135.1.
ΓΕΝΝΗ	καινή	89.25.
ΓΕΝΟC	γένος	8.9; 12.24; 13.17; 45.11; 55.17; 60.6; 65.17; 82.22; 90.14; 100.14; 101.20; 103.26; Π9.12.
ΓΡΑΦΗ	γραφή	1.18; 4.5; 95.11; 118.14.
ΔΑΞΙC	τάξις	8.19; 24.12; 58.26.
ΔΕ	δέ	5.23; 32.12; 35.23; 43.1; 46.23; 51.18; 52.18; 56.1; 68.6; 70.25; 76.21; 77.2; 79.23; 82.13; 96.17; 109.22; 110.14; 114.2; 122.13; 123.5; 124.10; 127.4; 128.7; 129.3.

Coptic.	Greek etc.	Passages.
ΔΕΜΩΝ	δαίμων	73.5; 87.9; 101.27; 117.17; 122.17.
ΔΗΜΟCΙΟΝ	δεμόσιον	76.27.
ΔΙΑΒΟΛΟC	διάβολοc	63.7; 69.17; 73.26; 74.12; 77.16; 78.6; 89.12; 100.18; 101.19; 102.12; 103.12; 104.22; 105.25; 106.17; 107.12; 108.14; 109.3; 110.17; 114.10; 115.5; 117.12; 118.11; 120.17; 121.7; 122.27; 123.18; 134.11.
ΔΙΑΔΙΚΙΑ	διαδικέω	56.20.
ΔΙΑΘΗΚΗ	διαθήκη	54.22.
ΔΙΑΚΟΝ } ΔΙΑΚΩΝ }	διάκων	83.8. 4.13; 85.24; 126.19.
ΔΙΑΚΩΝΟC	διάκονοc	85.26.
ΔΙΑΚΩΝΙΝ ^r	διακονέω	25.24; 27.4; 42.28; 45.24; 48.12; 52.13; 124.20 ⁴ ; 125.28. ^c
ΔΙΑΛΟΓΟC	διάλογοc	63.15.
ΔΙΚΑCΤΗΡΙΟΝ	δικαστήριον	88.14.
ΔΙΚΕΟC	δίκαιοc	44.28; 54.6; 80.5; 88.19; 104.2.
ΔΙΟΙΚΙΤΗC	διοικητήc	74.8.
ΔΙΠΛΟΥΝ	διπλόον	87.5.
ΔΙΠΝΟΝ	δείπνον	6.26; 11.6; 94.22.
ΔΩΡΕΑ	δωρεά	45.28; 51.7; 132.28.
ΔΩΡΟΝ	δῶρον	23.26; 24.4; 25.8; 26.8; 28.13; 29.7; 30.8; 31.25; 32.14; 33.8; 34.3; 42.18; 45.18; 48.9; 52.14; 54.4; 59.14; 107.23; 134.17. 58.10; 93.5; ΕΥΓΕΓΚΩΜΙΟΝ
ΕΓΚΩΜΙΟΝ } ΕΝΚΩΜΙΟΝ }	ἐγκώμιον	5.11.
ΕΘΝΟC	ἔθνοc	93.1. 5.28; 64.22; ΜΕΤΕΘΝΟC 66.10.

Coptic.	Greek etc.	Passages.
ΕΚΚΛΗΣΙΑ	ἐκκλησία	22.19; 26.21; 34.15; 35.5; 42.7; 53.20; 83.17; 84.3; 85.21; 86.14; 87.6; 125.15; 127.6; 129.15.
ΕΛΑΧΙΣΤΟΝ	ἐλάχιστον	125.33.
ΕΛΕΥΘΕΡΟΣ	ἐλεύθερος	39.16.
ΕΛΕΦΑΝΤΙΝΟΝ	ἐλεφάντινον	126.18.
ΕΝΕΡΓΙΑ	ἐνέργεια	110.18.
ΕΝΕΡΓΙΝ	ἐνέρῃω	87.25.
ΕΝΙΩΧΟΣ	ἐνίοχος	132.26.
ΕΝΟΧΟΣ	ἐνοχος	108.23.
ΕΝΤΟΛΗ	ἐντολή	90.13; 105.1; 111.24; 112.26; 108.15; 121.19.
ΕΞΕΓΗΖΙΝ	ἐξηγέομαι	133.10.
ΕΞΕΓΗΚΙΣ	ἐξηγησις	133.10.
ΕΞΩΡΙΖΙΝ	ἐξορίζω	93.3; 134.1.
ΕΠΑ	ε̅π̅α	93.1.
ΕΠΑΓΓΕΛΙΑ	ἐπαγγελία	15.19.
ΕΠΙ ΔΕ } ΕΠΙ ΔΗ }	ἐπὶ δέ	107.27. 67.26; 86.4; 102.22; 103.2; 108.20; 111.9; 114.22; 117.3; 120.16; 122.2; 124.18; 127.11.
ΕΠΙΒΟΥΛΗ	ἐπιβουλή	99.15; 110.14.
ΕΠΙΘΡΟΠΟΣ	ἐπίτροπος	48.5.
ΕΠΙΘΥΜΙΑ	ἐπιθυμία	18.2.
ΕΠΙΣΚΟΠΟΣ	ἐπίσκοπος	68.1; 69.1; 71.10; 72.8; 81.11; 82.1; 85.22; 86.18; 87.1; 88.9; 93.2; 125.16; 126.2; 127.4; 128.1; 129.15.
ΕΠΙΣΤΟΛΗ	ἐπιστολή	83.4; 87.20; 109.18.
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΟΝ		83.15.
ΕΠΙΤΙΜΑΝ	ἐπιτιμάω	119.29; 120.1; 121.13.

Coptic.	Greek etc.	Passages.
ΕΡΑΔΡΙΟΝ	ἀρητήριον	42.10.
ΕΡΕΤΙΝ	ἑρωτιάω	5.2; 6.9; 11.16; 23.15; 29.5; 99.17; 101.7; 108.13; 115.1; 120.18.
ΕΡΜΕΝΙΑ	ἑρμηνεία	49.14.
ΕΡΟΥΨΑΛΤΗΣ	ἱεροψάλτης	93.21.
ΕΤΗΜΑ	αἴτημα	1.16; 24.1; 113.25.
ΕΤΙ ΔΕ	ἔτι δέ	75.3; 123.17.
ΕΥΑΓΓΕΛΙΟΝ	εὐαγγέλιον	53.5; 65.3; 73.16; 83.14; 90.15; 121.6.
ΕΥΓΕΝΗΣ	εὐγενής	103.10.
ΕΥΚΕΛΛΑ		41.7.
ΕΥΚΕΡΙΑ	εὐκαιρία	77.3.
ΕΥΣΕΒΗΣ	εὐσεβής	26.5; 28.20; 31.23; 34.4; 35.17; 36.3; 95.25; 106.23; 101.8; 119.6.
ΕΥΧΗ	εὐχή	13.8; 85.15.
ΕΦ ΟΣΟΝ	ἐφ' ὅσον	106.10.
ΕΧΜΑΛΩΣΙΑ	αἰχμαλωσία	134.16.
ΕΧΜΑΛΩΤΕΥΙΝ	αἰχμαλωτίζω	134.12.
ΕΧΜΑΛΩΤΟΣ	αἰχμάλωτος	134.9.
ΕΩΝ	αἰών	25.26; 47.28.
ΖΩΓΡΑΦΙΑ	ζωγραφία	112.28; 121.27.
ΖΩΓΡΑΦΙΝ	ζωγραφέω	99.21; 111.4.
ΖΩΓΡΑΦΟΣ	ζωγράφος	99.4; 121.28.
ΖΩΚΡΑΦΟΣ		98 1.
ΘΑΛΑССΑ	θάλασσα	3.3.
ΘΑΝΕCΘΕ	θανάτω	118 10.
ΘΑΡΙΝ	θαρσέω	100.23; 113.12; 123.12; θαρπι (sic) 99.14.
ΘΕΟΔΟΚΟΣ	θεοτόχος	84.22; 90.21.
ΘΕΟCΕΒΗΣ	θεοσεβής	34.16.

Coptic.	Greek etc.	Passages.
ΘΕΩΡΙΑ	θεωρία	127.17.
ΘΛΙΨΙΣ	θλίψις	24.21; 65.21; 88.24.
ΘΡΙΤΟΝ	τρίτον (?)	44.26; 45.13.
ΘΡΟΝΟΣ	θρόνος	7.16; 44.5; 53.9; 61.12; 126.18; 132.12.
ΘΥΣΙΑ	θύσια	24.5; 26.20; 31.20; 49.4; 54.15; 59.11; 115.23; 118.21; 126.11.
ΘΥΣΙΑΣΤΗΡΙΟΝ	θυσιαστήριον	83.10; 129.18.
ΙΔΩΛΟΝ	εἶδωλον	80.13; 81.21; 82.25; 87.10; 134.5.
ΙΤΕ	εἶτε	25.11; 64.9; 84.15; 114.17.
ΚΑΖΟΦΥΛΑ- ΓΙΩΝ	γαζοφυλάχιον	52.6; ΚΑΖΩΦΥΛΑΓΙΟΝ 52.2.
ΚΑΘΑΡΟΣ	καθαρός	20.15.
ΚΑΘΗΚΙΝ	καθηγόμεμαι	71.21; 72.8; 86.13; ΚΑΘΗΓΙΝ 81.12.
ΚΑΘΟΛΙΚΟΝ	καθολικόν	83.16.
ΚΑΙ ΓΑΡ	καὶ γάρ	98.15.
ΚΑΛΙΝ	καλέω	77.22.
ΚΑΛΟΣ	καλός	24.7; ΚΑΛΟΥ 33.9.
ΚΑΛΩΣ	καλῶς	4.2; 5.24; 22.14; 32.3; 33.22; 36.23; 39.20; 40.3; 43.6; 71.1; 114.21.
ΚΑΝ	καὶ ἄν	8.6; 107.11; 122.10.
ΚΑΠΝΟΣ	καπνός	107.18.
ΚΑΡΠΟΣ	καρπός	88.2; 131.2.
ΚΑΤΑ	κατά	1.13; 7.25; 8.20; 10.21; 19.4; 23.24; 24.2; 26.19; 28.10; 31.21; 40.14; 42.3; 46.8; 47.12; 54.7; 65.3; 68.7; 71.7; 74.22; 77.3; 93.20; 96.8; 99.10; 103.11; 107.27; 114.21; 116.12; 117.2;

Coptic.	Greek etc.	Passages.
		121.24; 129.19; 130.27; 131.3; 133.16.
ΚΑΤΑΔΙΚΟΣ	κατάδικος	78.22.
ΚΑΤΑΚΙΟΝ	κατάγειον	76.11.
ΚΑΤΑΚΛΥΣΜΟΣ	κατακλυσμός	121.1.
ΚΑΤΑΛΑΛΙΑ	καταλαλιά	10.8; 89.7; 112.19.
ΚΑΤΑΠΕΤΑΣΜΑ	καταπέτασμα	113.18; 132.16.
ΚΑΤΑΡΑΚΤΗΣ	καταρράκτης	13.18; 128.14.
ΚΑΤΑΦΡΟΝΙΝ	καταφρονέω	97.13.
ΚΕ ΓΑΡ	καὶ γάρ	68.19; 80.4; 82.5; 99.26; 105.3; 109.20; 118.16; 127.23.
ΚΕ ΠΕΡ	καὶ πέρ	117.13.
ΚΕΛΕΥΙΝ	κελεύω	76.3; 79.17.
ΚΕΦΑΛΕΟΝ	κεφάλαιον	126.22.
ΚΛΗΡΙΚΟΣ	κληρικός	67.1.
ΚΛΗΡΟΝΟΜΙΑ	κληρονομία	26.12; 129.8.
ΚΛΗΡΟΝΟΜΙΝ	κληρονομέω	47.9; 107.23; 116.22; 117.27; 125.11.
ΚΟΙΤΩΝ	κοιτών	41.19; 103.1; 104.24; 105.13; 106.5; 124.25; 125.3; 107.3; 111.2; 114.5; 126.16.
ΚΩΙΤΩΝ		
ΚΟΙΝΟΜΙΝ	οἰκονομέω	4.1; 13.22.
ΚΟΙΝΩΝΙ	κοινωνέω	75.20; ΚΩΙΝΩΝΙΝ 106.28.
ΚΟΛΑΣΙΣ	κόλασις	75.19; 88.16.
ΚΟΛΙΝ	κωλύω	132.17; ΚΩΛΙΝ 113.6.
ΚΟΛΛΑΡΙΟΝ	collarium	78.16.
ΚΟΛΥΜΒΗΘΕΡΑ	κολυμβήθρα	84.26; ΚΟΛΥΜΒΗΤΡΑ 85.10.
ΚΟΡΥΜΦΕΟΣ	κορυφαῖος	61.6.
ΚΟΣΜΟΣ	κόσμος	3.8; 6.12; 9.16; 10.11; 12.22;

Coptic.	Greek etc.	Passages.
		13.15; 24.21; 25.25; 26.16; 48.28; 51.17; 55.25; 90.19; 97.6; 106.25; 107.6; 121.11; 128.25.
ΚΟΣΜΙΚΟΝ	κοσμικόν	108.18.
ΚΟΣΜΗΣΙΣ	κόσμησις	26.15; 104.10; 106.21; 121.28.
ΚΟΥΛΑΤΩΡ	curator	104.16; 106.5; 107.3; 108.5; 109.25.
ΚΡΑΝΙΟΝ	κρανίον	131.22.
ΚΡΙΣΙΣ	κρίσις	97.1; 118.19.
ΚΡΙΤΗΣ	κριτής	15.25.
ΚΥΒΩΤΟΣ	κιβωτός	2.21; 3.11; 13.16; 54.19; 58.11.
ΚΥΘΑΡΑ	κιθάρα	16.11; 94.1.
ΚΥΡΙ	κύριος	39.19; 43.7; 45.21; 103.23.
ΚΥΡΙΑΚΗ	κυριακή	18.21; 63.8; 64.25.
ΚΥΡΙΞ	κήρυξ	84.12.
ΛΑΚΚΟΣ	λάκκος	18.7.
ΛΑΜΠΑΣ	λαμπάς	115.22.
ΛΑΟΣ	λαός	15.17; 17.4; 26.26; 33.9; 55.11; 60.21; 61.15; 95.26; 111.18; 114.19.
ΛΕΠΤΟΝ	λεπτόν	52.5.
ΛΟΓΙΣΜΟΣ	λογισμός	107.10.
ΛΟΓΟΣ	λόγος	2.6; 5.13; 60.23; 61.13; 63.1; 95.7; 96.14; 97.12; 132.22.
ΛΟΓΧΗ	λόγχη	89.8.
ΛΟΙΠΟΝ	λοιπόν	73.9; 74.2; 81.28; 80.10; 89.25; 90.16; 97.4; 100.5; 103.19; 104.15; 115.26; 113.25; 117.19; 120.7; 135.2.
ΛΥΜΗΝ	λιμήν	3.1; 98.2.

Coptic.	Greek etc.	Passages.
ΛΥΜΝΗ		3.1; 84.28; 85.8; 100.11; 111.3; 112.14.
ΛΥΧΝΙΚΟΝ	λυχνικόν	66.26.
ΜΑΘΗΤΗΣ	μαθητής	65.8; 109.6.
ΜΑΚΑΡΙΑ	μακαρία	28.21; 32.2; 129.2.
ΜΑΚΑΡΙΣΜΟΣ	μακαρισμός	52.7; 115.21.
ΜΑΚΑΡΙΟΣ	μακάριος	93.8; 103.5; 104.17; 105.20; 106.27; 110.11; 115.20; 116.20; 117.23; 124.20; 126.27; 127.1; 130.16.
ΜΑΛΙΣΤΑ	μάλιστα	4.7; 21.25; 34.15; 39.28; 122.18.
ΜΑΛΛΟΝ	μᾶλλον	117.15; 133.6.
ΜΑΠΠΑ	μάππα	83.12.
ΜΑΡΓΑΡΙΤΗΣ	μαργαρίτης	115.11.
ΜΑΡΤΥΡΙΑ	μαρτυρία	19.27.
ΜΑΡΤΥΡΟΣ	μάρτυρος	19.20; 61.4; 65.21; 88.22.
ΜΑΧΕΡΑ	μάχαιρα	14.15.
ΜΕΔΡΙΤΗΣ	μετρητής	41.14.
ΜΕΛΕΤΑΝ	μελετάω	133.27.
ΜΕΝ	μέν	119.1.
ΜΕΡΟΣ	μέρος	34.22; 113.28.
ΜΕΣΙΤΗΣ	μεσίτης	8.18.
ΜΕΤΑΝΟΙΑ	μετάνοια	54.12.
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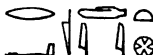
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